

**Brooklyn Daily Eagle**

# PASTOR RUSSELL SAYS HE'S NOT FRIGHTENED

"Just Bluffing," He Says of Pittsburg Lawyer's Attachment Threat.

## ATTORNEY COMING HERE.

Pennsylvania Lawyer Says He Will Enforce Court's Order—Preacher Says He Can't Do It.

Pittsburg, Pa., May 4.—"I will leave either to-night or to-morrow for Brooklyn to secure the attachment of Pastor Russell's property," said Attorney Stephen G. Porter this morning. "Mr. Russell must pay the alimony awarded his wife or take the consequences. Judge MacFarlane has ruled that Russell must pay up, and we are going to see that he does."

At the time she secured her divorce, two years ago, Mrs. Maria Russell, Pastor Russell's wife, was allowed alimony of \$40 a month. Russell has removed to Brooklyn and has taken all his assets with him. Judge MacFarlane, in his opinion, says that Russell's answer to his wife's petition is at least in bad taste, after the court had previously noted in the hearing to fix alimony. The sale of the Pittsburg property by the sheriff on a trifling judgment against Russell is referred to to show that it was disposed of in fraud of his wife's rights.

After reviewing the case, the court stated that no question of contempt or punishment is involved, and that the consideration of the court is in the enforcement of the decree. Reference is made to the transfer of all of Russell's property to the Watch Tower Bible Tract Society, and the agreement of that society to pay Mrs. Russell \$40 a month.

Judge MacFarlane declared that to refuse an attachment would allow any respondent to place his property in the hands of a friend and then defy the courts' power.

When Pastor Russell was interviewed in the House of Bethel at 114 Columbia heights this afternoon in reference to the above dispatch, he had the following to say:

"The attorneys for my wife are bluffing. They cannot levy on any property here in this state, nor can they levy on any property of mine anywhere, for I have no property. All that I had I transferred more than five years ago to the Watch Tower Bible and Tract Society. If the attorneys can find any property in my name anywhere, they are welcome to it.

"All of this talk about coming here is bluster. My wife has been making as much trouble for me as she can during the past eleven and a half years since she has separated from me. Her purpose is to worry me or my friends until the latter come forward and declare they will settle and thereby stop the annoyance.

"If I were to die to-morrow, I think my former wife would soon follow me, for she could not live unless she had me to nag. But I harbor no resentment against her. For fifteen years she made the noblest of wives, but about a dozen years ago she became imbued with women's rights ideas, and they ruined all the poetry of our married life.

"I have been paying, or rather the society has been paying, her \$40 a month regularly. But she was not satisfied with this, and recently obtained an order of the court raising it to \$100. I haven't the money to pay this, and the society is in no way liable. The lady is in comfortable circumstances, and I should not want her to want for anything. She has all she needs now, but her lawyers haven't. I have no fear at this announcement that Attorney Stephen G. Porter is coming here to levy on me."

Just then the telephone bell rang, and after an extended conversation over the wire with the manager of a printing establishment, Pastor Russell immediately ordered a million copies of a tract struck off the presses as quickly as possible.



# GIRL'S MIDNIGHT VISIT TO PASTOR C. T. RUSSELL

Sophie Hosan's Infatuation  
Takes Her to Vestibule of  
124 Columbia Heights.

POLICE COME AND ARREST HER

Former Pittsburg Minister, Whose  
Alimony Was Paid by Friends,  
Met Girl on Ship.

The fondness of Sophie Hosan for Pastor C. T. Russell of the People's Pulpit, or Brooklyn Tabernacle, led her to his home at 124 Columbia Heights at midnight last night, and later led to her arrest by Officer John T. Regan, and her incarceration at the Adams street station.

It appears that Sophie's attachment for the distinguished preacher began on a steamer bound for Europe, upon which both were passengers. Sophie, her mother and two sisters had been visiting in Europe and were on their way home. Pastor Russell, unwilling to rest from his labors even on the ocean voyage, went around among the passengers, spreading the gospel and making converts. Sophie was so impressed with his eloquence that she became infatuated with him, and made frequent trips to Brooklyn from her home in New Jersey to hear him preach.

Shortly after midnight, last night, Officer Regan was informed that a woman acting queerly was seen to enter the vestibule of Pastor Russell's home, and he proceeded to investigate. He found the girl crouching in a corner. She had removed her shoes and seemed loth to leave the place. She made no disturbance, however, and went quietly with the officer to the station.

In a rambling way this morning she said that she had simply gone into the vestibule to rest, and to be "near her bridegroom." She had taken off her shoes, she said, so as not to scratch the tiling of the vestibule. She was arraigned before Magistrate Dooley in the Adams street court this morning, and will have a hearing on Monday.

This is not the first time that Sophie has annoyed Pastor Russell. Some weeks ago she was taken up because she persisted in ringing his door bell, much to the distress of the housekeeper, who was tired of telling her that the pastor could not be seen.

Charles T. Russell, who does not believe in the title of "Reverend" or "Doctor," began his Brooklyn career in February last. He has had domestic troubles which have kept him in the public eye more or less.

His wife, whom he married thirty years ago, when she was Marie F. Ackley, obtained a limited divorce from him in Pittsburg on the ground of cruelty. The judge who decided for Mrs. Russell granted her \$100 a month alimony. Pastor Russell was slow in coming to the front with payments and finally stopped paying alimony altogether.

An order for the pastor's arrest was issued in Pittsburg, but Brooklyn is a comfortable enough place and Pastor Russell didn't like going back to Pittsburg, where a yawning prison awaited him. He said that his friends had paid the alimony, anyhow, and that he was purged of contempt of court thereby.

# **SCPTICAL UNCLE SAM SEEKS TO KNOW MORE ABOUT 'MIRACLE' GRAIN**

**Postoffice Inspector Dickson Will  
Have the Wheat Sold in  
Tabernacle Test-  
ed, He Says.**

**PASTOR RUSSELL IS LOYAL**

**But He Doubts the Faith of Those  
Who Are Not Members of  
His Faithful  
Band.**

Uncle Sam has decided to make an official test of the "Miracle" wheat sold at \$60 a bushel at Pastor Russell's Tabernacle in order that the faithful who have invested their money, and a waiting id as well, may learn more fully of astonishing merits of the precious n.

V. W. Dickson, chief of the postal inspectors in Manhattan, has received a communication regarding the notice which appeared in Pastor Russell's semi-monthly, The Watch Tower, setting forth the unusual qualities of "miracle wheat." He promises to set going the wheels of inquiry. He says the Watch Tower notice may or may not represent grain that yields from ten to fifteen times the amount sown, and may be worth \$1 a pound, as advertised. But he wants to find out. Accordingly he has mapped out a plan. It is that Inspector John N. Parsons, who generally conducts investigations in Brooklyn affairs, will have the task of testing the yielding qualities of "miracle wheat."

Pastor Russell said today that he had full confidence in the qualities of the grain, as noted in the Watch Tower, but he admitted that his confidence was based only upon letters written to him by "brothers" of the "millennial dawn" sect, and that he had never supervised the sowing and harvesting of "miracle

wheat."

Inspector Dickson will ask that he be furnished with a sample of "miracle" wheat. It will be analyzed by Government chemists in Manhattan. Along with the sample, Inspector Dickson's men will find out who bought "miracle" wheat from Brother Dockey, the watchdog of the cereal treasury, so that it may be learned what interstate shipments were made of "miracle" grain.

**Brother Dockey Says Supply of  
Wheat Is Limited.**

Pastor Russell could not state today just how much "miracle wheat" there was on hand at the Tabernacle. He telephoned Brother Dockey to come right over to Pastor Russell's home at 124 Columbia Heights. Brother Dockey did so.

Brother Dockey announced that the supply was limited. It is still selling at \$60 a bushel, only there isn't enough for any one person to buy as much as two bushels. So Brother Dockey is selling preferably by the pound, still at \$1 a pound. He had 20 pounds left a few days ago, but someone—he thought it was another "brother"—telegraphed from California that he must have 100 pounds. So Brother Dockey is reserving 100 pounds until the Californian sends on a pound. This leaves 100 pounds still in sale at the Tabernacle. Brother Dockey was loath to name the amount until Pastor Russell gave him permission.

An Eagle reporter yesterday bought one pound for \$1. Brother Dockey wouldn't sell it for less, though the reporter shamelessly tried to "beat him down." Today Pastor Russell, in Brother Dockey's presence, made an offer to the reporter.

**Pastor Russell Would Buy Back Re-  
porter's Wheat.**

"If you will bring that pound of wheat back I will pay you what you gave for it," said Pastor Russell.

The reporter indicated that his pound of "miracle wheat" was not for sale.

"It's pretty late to plant it now, unless you send it down South," reminded

Brother Dockey.

Brother Dockey stated that less than 5 per cent. of all the "miracle wheat" sold at the Tabernacle went to people other than Pastor Russell's followers.

"Other people than my own," explained Pastor Russell, "wouldn't believe that this wheat contains extraordinary qualities. It is too much of a miracle for them to comprehend."

"It wouldn't do to try to fool our own people, either," Brother Dockey interpolated. "If we did that they would never have confidence in us again."

Pastor Russell says that as long as Brother Bohnet, Brother Flemming and other "brothers" continue to display generosity enough to hand over the proceeds from the sale of "miracle wheat" to the society, the grain will be sold at the Tabernacle. Regarding the advertisement in the Watch Tower, Pastor Russell says that, as Brother Dockey said yesterday, no guarantee is offered that "miracle wheat" possesses powers of extraordinary yield. Pastor Russell does say, however, that he was responsible for the notice being inserted in the Watch Tower and that he believes in "miracle wheat" and intended to have his readers, all over the world, fully understand that he thought highly of it.

# PASTOR RUSSELL SUES EAGLE FOR \$100,000

Alleges Articles and Cartoon on  
"Miracle Wheat" Injured  
His Reputation.

REFERS TO "ONION" BANK

Objects to Inference in Picture That  
He Was Trying to Swindle

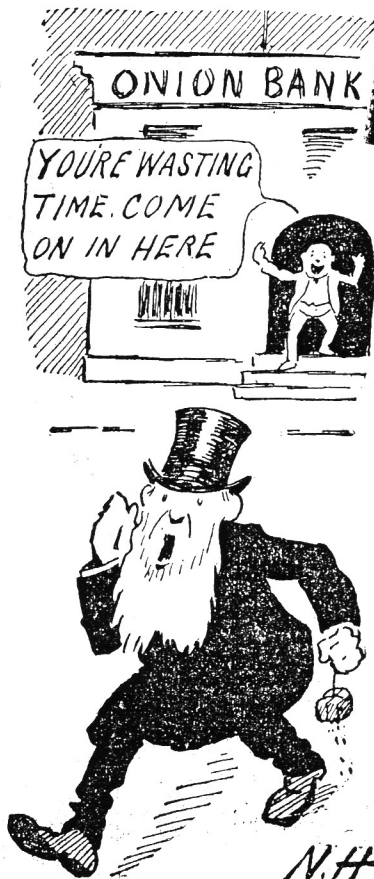
Public.

In behalf of Pastor Russell, who is in Europe, a suit against The Brooklyn Daily Eagle for the recovery of \$100,000 has been instituted by Edward W. Bretnelsen, his agent.

The complaint alleges that Pastor Russell's reputation was injured by articles

known as "Miracle Wheat," at the Brooklyn Tabernacle, and particularly by the publication of the following cartoon, which appeared in The Eagle on September 23:

EASY MONEY PUZZLE.



If Pastor Russell can get a dollar

actor for miracle stocks and bonds as rector in the old Union Bank?

The attorneys for the plaintiff Sparks & Fuller and Joseph F. Ruthford, and the action is brought in the Kings County Supreme Court.

The complaint recites that Pastor Russell has preached the gospel for thirty years, that he is the pastor of the Brooklyn Tabernacle and the London Tabernacle, that he is president of the Watson Tower Bible and Tract Society and of the People's Pulpit Association, and that through his work as "preacher, pastor, teacher and author he has the respect, esteem and confidence of many thousands of people."

Confidence in Pastor Russell Has Been Shaken.

This general confidence, according to the complaint, has been shaken by the suggestion that the \$1 a pound seed wheat, known as "Miracle Wheat," is of no greater value than ordinary wheat, and by the cartoon reproduced above.

It is further alleged that the plaintiff has been "brought into scandal and reproach and has been held up to odium, scandal, disgrace and contempt among his neighbors, friends and the readers of his Journal, books and other writings and among his parishioners and members of his congregations."

The complaint goes on to say that Pastor Russell, because of these publications, has received through the mail "insulting and defamatory letters and writings."

Particular objection is made in the complaint to the presentation of the so-called "Miracle wheat" and Pastor Russell in connection with the Union Bank.

Says "Onion" Bank Cartoon Represents Pastor as "Street Hawker."

It is alleged in the complaint:

"That the building shown in the picture is a drawing of a cartoon

sent and were intended to represent said Union Bank; that the figure of the man standing in the door of said building \* \* \* represents some officer connected with the bank, and that the old man in the street represents the plaintiff 'going through the streets carrying a package of "Miracle Wheat," and as a "street hawker" crying out his wares for sale; and the words, "You're wasting your time, come on in here" \* \* \* represent an invitation to the plaintiff 'to cease selling wheat and come on in the bank and join others in defrauding its depositors and patrons, that his, plaintiff's, time could be much better employed in said bank and greater returns could be realized by plaintiff engaging with those in the bank in fleecing, cheating and defrauding its patrons and depositors that the words "Easy Money Puzzle," appearing on said picture, photograph, drawing or cartoon, were intended by defendant to represent and do represent that both plaintiff and said Union Bank directors and officers were engaged in an unrighteous and unlawful scheme or business, and that plaintiff by misrepresentations, fraud and deception was obtaining 'easy money' or dishonest money or tainted money, from the people."

The papers in the action go on to say that "the statements and representations made and attempted to be made and conveyed" were and are "wholly false and were printed, edited, composed and published by the defendant maliciously and with a wrongful intent of injuring the plaintiff" in his good name and his professional career as a preacher.



# GIRL KISSED PASTOR AND SAT ON HIS KNEE

But Mr. Russell of the Tabernacle Only Submitted to  
It to Be Kind.

## MAY HAVE FELT HER PULSE.

He Sometimes Ministered to the Sick.  
Locked in Another Girl's Room  
Innocently.

(Special to The Eagle.)  
Pittsburg, October 2.—The suit for a separation brought by Martha F. Russell against Charles Taze Russell; her husband, popularly known as Pastor Russell, who has just entered a libel suit against The Brooklyn Eagle, is remembered here as one of the most sensational court proceedings in the history of Allegheny County.

Pastor Russell's advertising methods had already attracted a good deal of attention to himself, and while many referred to him as "the crank preacher of Allegheny," his unusual lectures and effective publicity methods drew good-sized crowds to his Bible House on Arch street. When the fact that Pastor Russell's wife was suing him for a separation became public much general interest was aroused and the courtroom was thronged during the proceedings.

The testimony which elicited the most comment concerned the relations of Pastor Russell with Rose Ball, a young woman stenographer employed by Pastor Russell in the Bible House on Arch street. This testimony was given by Mrs. Russell on direct examination on Thursday, April 26, 1906. It was ruled out by the Court on the ground that the incidents to which reference was made were said to have occurred on a date which precedes the dates mentioned in Mrs. Russell's bill of complaint. Pastor Russell recurred to the incidents when he went on the stand several days later, and gave his version of what had happened. Rose Ball was not called to the stand, as she left for Australia shortly before the case came to trial.

The verbatim record of this testimony, taken from the official report of the case on file in the office of the Prothonotary of Allegheny County, is as follows:

Q. I want you to tell us what your husband did in company with this woman Rose, in your presence and in your home.

A. In the first place, I considered it—  
(Objected to and witness was not permitted to finish.)

Q. Tell us what you saw and what he said what was done.

A. One evening I spent the evening downstairs, and our library and bedroom were next to each other upstairs on the second floor, and I spent the evening downstairs reading, and I went upstairs about 10 o'clock to my room, and I suppose that he was either in the library or had retired, and when I went up there I found that he was in neither place, and I stepped out in the hall and I found that he was in his night robe, sitting beside Miss Ball's bed and she was in bed. On other occasions I found him going in there and I found she called him in and said she wasn't well and wanted him in, and I objected to this, and I said that it was highly improper, and I said: "We have people about the house, and what kind of a name will be attached to this house if you do that sort of thing?" and he got angry.

### Pastor's Wife Tells of His Alleged Nightly Visits.

Q. You state that you found him doing this at other times. How often after that?

A. I found him a number of times; I don't remember how often.

Q. In her room?

A. Yes, sir. And I found him in the servant girl's room as well, and I found him locked in the servant girl's room.

Q. Did he make any explanation why he was in the girl's room?

A. No, he did not; he just got angry.

Q. What did you say to him about this conduct and what did he say?

A. I said to him: "We have a great work on our hands," and I said, "In this work you and I have to walk very circumspectly before the world, and if you are going to do things like this, what will happen? Suppose you are all right, don't you suppose people will talk about things like this?" and I said, "I am not satisfied with it," and he said he wasn't going to be ruled by me. But I felt distressed about it.

Q. What did Rose do at the Watch Tower?

A. She attended to the correspondence.

Q. Where was her desk with reference to the desk of Mr. Russell of the Watch Tower Society?

A. It wasn't near his; it was in the office.

Q. When would he go to the Watch Tower in the morning?

A. I don't remember; he generally went down alone.

Q. Who would return with him?

A. She came with him in the evening and they came about 11 o'clock, and the young men that were in the office—she was the only girl, and the young men would go home, and he wouldn't allow her to go home with them, and she must wait and always go with him.  
(Objected to.)

Q. I want the mere fact. Did this girl Rose go home with your husband?

A. Yes, sir.

Q. And the young men came home ahead of them?

A. Yes, sir.

Q. State to the court and jury what talk, if any, you had with this girl Rose, in regard to her relations with your husband, which you communicated to your husband?

This question was objected to and it was changed to read as follows:

Q. You are to tell what you stated to your husband that Rose had said and his reply to you.

### Mrs. Russell Says Girl Told Her of Pastor's Carresses.

A. I told him that I had learned something that was very serious, and I didn't tell him right away. I let a day elapse until I felt I had control of myself and I could talk and then I told him that I had something very serious to tell him about this matter, and he said, "What is it?" and I said, "Rose has told me that you have been intimate with her, that you have been in the habit of hugging and kissing her and having her sit on your knee and fondling each other, and he tells me you bid her under no account to tell me, but she couldn't keep it any longer. She said if I was distressed about it she felt that she would have to come and make a confession to me, and she has done that."  
(By the court.)

Q. What did he say?

A. He tried to make light of it at first and I said, "Husband, you can't do that. I know the whole thing. She has told me."

Continued on page 2.

# GIRL KISSED PASTOR AND SAT ON HIS KNEE

Continued From Page 1.

me straight and I know it to be true." Well, he said he was sorry; it was true, but he was sorry. He said he didn't mean any harm. I said, "I don't see how you could do an act like that without meaning harm."

Q. What year was that?

A. In the fall of 1894.  
(By Mr. Porter, attorney for the plaintiff.)

Q. Did you state to your husband at this meeting any endearing terms?

A. Yes, sir.

Q. What were they?

A. I said, "She tells me that one evening you came home—" I asked her when did these things occur. I said to him, "She says they occurred down at the office when she stayed down there with him in the evening after the rest had gone, and at home at any time when I wasn't around."

Q. Now, about the endearing terms?

A. She said one evening when she came home with him, just as she got inside the hall, it was late in the evening, about 11 o'clock, he put his arms around her and kissed her. This was in the vestibule before they entered the hall, and he called her his little wife, but she said "I am not your wife," and he said, "I will call you daughter, and a daughter has nearly all the privileges of a wife."

Q. What other terms were used?

A. Then he said, "I am like a jellyfish. I float around here and there. I touch this one and that one, and if she responds I take her to me, and if not, I float on to others"; and she wrote that out so that I could remember it for sure when I would speak to him about it. And he confessed that he said those things.

Pastor Russell's explanation of the above incidents is contained in the following verbatim extract from his testimony given on the stand on Friday, April 27, 1906:

Q. Did you ever at any time undertake to humiliate, or did you ever do any act or say any words, such as using the expression, "jellyfish," or anything that would hurt Mrs. Russell's feelings in any way?

A. Nothing intentional, sir. If I might I would like to explain. We had in our family this Miss Ball that was referred to. Might I mention that?

Q. Yes, if there is anything of that kind.

A. We had a young man in the office by the name of Charles Ball, who came to us from Buffalo, and was deeply interested.

Q. What has that to do with the girl?

A. This was her brother. She wanted to come because her brother was here. After her brother died, she was lonely, and Mrs. Russell and I both thought a great deal of her. She was a very young-looking girl, wore short dresses, and Mrs. Russell and I thought it would be best to have her come into the room—in the same room with us—so she would read in our study in the evening. We had a large study. She kissed us both a good-night when she was going to bed, and we treated her in every way as a daughter, and told her that we considered her such, and she told us she considered us as her parents. This might be considered by Mrs. Russell as being something offensive, but I will explain it. This Miss Ball one evening came to me in the front room—or, rather, I heard someone sobbing, and I turned around to see, and she was crying at her desk, and I inquired what was the matter, and she didn't answer for quite a while, and finally she jumped up and came over and sat down on my knee, and was still crying, and I inquired what was the matter, what could be the matter. She said Mrs. Russell had been overworking her or something, and I tried to show her that she was mistaken, that Mrs. Russell wouldn't do anything of the kind, and I tried to allay her feelings.

"Another time she came and sat on my knee when there was some young man who was giving her attention more than she liked, and had been making himself unpleasant, and she was worked up and was crying. But she merely came to me as a father."

Q. She had been with you for some time?

A. Yes, sir; she had no relatives there, and we told her she could call herself by our name. She said the only reason she didn't do that she was afraid if her father heard of it he would think she had lost her self-respect for him.

Q. You treated her as a daughter in your home?

A. Yes, sir; she looked to be about 13. I don't know how old she was.

Q. She may have been older?

A. I heard someone say that she was only 10. She was a very young looking woman.

Q. Wore short dresses?

A. Yes, sir.

Q. And grew up in your home?

A. Yes, sir. I should say that some time later Mrs. Russell told me that Miss Ball came to her and said that there was something she should tell her—that she had kissed me at some time when she wasn't present.

Q. She went to tell her about that?

A. Yes, sir. Miss Ball was very conscientious and she thought that this was something Mrs. Russell should know, and when Mrs. Russell mentioned it to me I said, "That is so, that was all right, there was nothing improper about that," and I explained to Mrs. Russell—

Q. There was no further trouble about that?

A. No.

Q. They have mentioned that matter when you were found in her room.

A. I don't remember the occurrence, but it is very likely it would be true that Mrs. Russell might have come in and found me by the bedside with her hand in mine. I suppose I was feeling her pulse, I don't know anything else. It would be a common occurrence; I gave medicine in the family, and not only to our own family, but Mrs. Russell's sister living in the adjoining place. I used to be the family physician over there; they sent to me always for medicine. I happened to have some knowledge of medicine, but if anybody would get bad we would send for a regular physician.

Q. Anything of that kind that occurred was just in the interest of family health?

A. Yes, sir.

Q. You would just as likely have gone into one house as another?

A. Yes, sir. Another matter Mrs. Russell mentioned to me years ago, when she was intimating that she might bring a suit. This was in 1896, ten years ago, and she was intimating she might bring suit. She said: "It would look very badly for you if I would tell in court that I found you once in the room with Emily." I can't think of the name, Matthews, since married. "And that the door was locked." I said, "Dear, you understand all about that. You know that was the room in which the slops were emptied and the water was carried, and that was the morning that Emily Matthews was sick, and you told me of it and asked me to go up and see her, and when they were running out and in with water pails I turned the key for half a minute until I would have a chance to hear quietly what she had to say, and there wasn't the slightest impropriety in anything that was done." I would just as soon that everybody in this room would be present.

Q. It was simply to keep the people from running in and out?

A. Yes, sir. The slops were emptied in that room, and there was a pump and it made a great deal of noise when they operated the pump.

Q. There was some expression used here about a jellyfish?

A. No, sir, I never made use of such an expression. I hope I don't look idiotic enough to say that. In my opinion, any man that claims to be a jellyfish would have no sense at all. I would like to be given credit for having some backbone.

Mrs. Russell did not resume the stand. She said out of court that Rose Ball was about 18 years old when she entered the Russell household. She denies that any slops were carried through the room in which she found her husband locked in with Emily Matthews.



## RUSSELL'S WIFE LEFT HIM

### Conditions of Her Home Life

Are Vividly Shown in  
a Long Brief.

### JUSTICE ORLADY'S OPINION.

Contains Rebuke for "Pastor," and  
Declares That His Conduct War-  
ranted Wife's Withdrawal

(Special to The Leader)

Pittsburg, November 15—A graphic portrayal of the events in "Pastor" Russell's home on Arch street, Allegheny, which immediately preceded Mrs. Russell's journey to Chicago to seek the protection of her relatives, is contained in a brief presented to the Superior Court of Pennsylvania. The brief was prepared and submitted by Congressman Stephen G. Porter, attorney for Mrs. Russell, after "Pastor" Russell had appealed from the verdict of the jury in the Court of Common Pleas, which granted Mrs. Russell a separation on the evidence referred to in the brief.

Judge Orlady, who wrote the opinion of the court, reviewed this evidence in his opinion, which rebukes "Pastor" Russell and declares that his conduct "fully warranted Mrs. Russell's withdrawal from his house."

"The apartments in which the Russells lived," the brief declares, "were on the fourth floor of a business house on Arch street, Allegheny, Pa. There was no neighbor within calling distance at night, and although for a number of years the building had been occupied by the employees of the Watch Tower at night; yet shortly after respondent had started these reports about his wife's sanity, all of the employees were removed from the building, leaving Mrs. Russell, in case her husband was absent, alone."

### Mrs. Russell Lived in Very Desolate Surroundings

"The conditions were those of utter desolation with respect to her. What must have been the feelings of this woman after these two years of indignities? She, no doubt, was crushed, humiliated and broken-hearted, and would naturally have apprehensions of the absence of her husband to take some sort of proceedings founded upon his alleged pretense of her mental unsoundness, and there is no doubt that her husband at this time was seriously considering the advisability of inquiring into his wife's mental condition by an expert examination, and notwithstanding the fact that when asked the question on the witness stand he denied, his letter to Judge Breedon (Exhibit No. 15) contains this statement:

"Indeed had it not been for my dislike of publicity on the lady's account as well as my own, I would have felt it only a reasonable duty to have asked the court to appoint a competent expert examination respecting the lady's mental condition."

"While living alone with his wife in this large building, he prepared a cunningly worded letter to the effect that they have reconciled their differences, and then on Friday evening of that week he presents it to his wife for her signature, and all night long he follows her about from room to room, urging, coaxing, pleading and threatening until her head is in a whirl of doubts and fears, and all of the next day he keeps it up and thus forces her to sign the letter under protest. This is undenied by the respondent, and although the defense was based on the fact that a reconciliation had occurred between the libellant and respondent, the remarkable fact exists that this letter, which was in the possession of the respondent, was never even offered in evidence.

### Insulting Letters Sent to Wife's Relatives and Friends.

"The insulting letters to her relatives and friends, warning them not to harbor the libellant or communicate with her, were repeated on November 8, 1897, and a copy given to the libellant (Exhibit No. 11). A few days after this the respondent telephoned a message to his wife

that he was going out of the city; he did not say where or what for.

"The wife drew her own conclusion about his intentions. He then wittily circulated false reports of her mental derangement, and all this maneuvering to completely isolate her from all society, even that of her own family, the withdrawal at night of all employees of the Watch Tower from the building in which she lived, and the utter desolation of her home and the withdrawal of all support, to her mind pointed to one conclusion, namely, that he proposed to deal with her upon the pretext of insanity, and that his unrevealed errand that night might be for such purpose. The libellant left the building and took a train for Chicago to seek the protection and counsel of her brother who is a member of the bar in that city."

"There is not one syllable in the testimony to justify his repeated aspersions on her character and her mental condition," Judge Orlady says in his opinion, "nor does he intimate in any way that there was any difference between them other than that she did not agree with him in his views of life and methods of conducting their business. He says himself that she is a woman of high intellectual qualities and perfect moral character. While he denied in a general way that he attempted to belittle his wife as she claimed, the general effect of his own testimony is a strong confirmation of her allegations."



# GIVE UP THEIR HOMES, FOLLOWING RUSSELLISM

Former Disciple of "Pastor"  
Writes from England About  
His Propaganda.

## OTHER LETTERS RECEIVED.

### Brooklyn Clergymen Comment in Various Ways Upon Work and Writings of Russell.

The Eagle has received the following letters of comment upon "Pastor" Russell and his activities—one of them from a former Russellite in England, who tells of the "pastor's" propaganda there:

"25, Fairland Road,  
"Stratford, London, England.  
"Editor The Brooklyn Daily Eagle:

"I learn with considerable interest of the articles your paper is publishing relative to the notorious 'Pastor' Russell, late of Allegheny, Pa., and now of Brooklyn. I have not had the pleasure of reading your strictures, but should very much like to do so, as would very many more in this country. Will you kindly send me on all that you have published on this matter and keep me posted with the accounts of the coming action for slander than I have been told Mr. Russell has lodged against you?

"Mr. Russell has a pretty good following in this country, but numbers have left him owing to his extraordinary and insane teaching that he and his followers are 'dying in behalf of the world.' That, of course, means that he is 'dying' for the editor of The Eagle, too!

"He has also deluded thousands of followers into believing that Christ returned to this earth in 1874, though in a spirit body and therefore invisible to the natural eye. Very many have gone so far as to sell up their homes over here, expecting to die before 1914 (at the latest), and many others have so arranged their affairs as to last till that date only.

"I myself was connected with his movement for twelve years, but my eyes, thank God, are now opened.

"When one leaves their society because of enlightenment, Mr. Russell at once advises his followers to shun such an one and counsels his followers never to read anything emanating from any other source but his own pen!

"I could write you for a week telling of the bitterness and sorrow that this man Russell has left in many a Christian home here in England. With best wishes for your success in your fight against hypocrisy and humbug,

"A. C. BULL."

### Minnesota Pastor Likens Russell to Dowie.

The Rev. John G. Briggs, pastor of the First Baptist Church of Owatonna, Minn., writes, under date of December 11, 1911:

"The article in The Brooklyn Daily Eagle concerning C. T. Russell of last Monday and a few weeks before are bound to do good. Whether he is self-deceived or not, his works, to say nothing of his preaching, only bring confusion rather than light and moral and spiritual strength wherever I have seen them. In ten cases of which I know in our city the past year his works have brought first confusion and later disgust. For seven years I lived next to Dr. Dowie's colony. Save us from more such leaders. Mr. Russell is evidently pursuing similar tactics. Surely, P. T. Barnum's maxim still holds.

JOHN G. BRIGGS."

The Rev. Frederick F. Shannon, pastor of the Grace M. E. Church, at Seventh avenue and St. John's place, writes:

"The Eagle has rendered a public service in uncovering some of the methods of 'Pastor' Russell. Like the heathen Chinese of Bret Harte's poem, there are probably other dark and devious ways yet to be revealed. But the 'uncovering' is worth while from several viewpoints.

"In the first place, it will help to protect people who are really incapable of protecting themselves from almost any type of demagoguery. For the past two or three years I have known persons in various country districts to be enthusiastic over the 'Pastor.' I had reason to think that they were helping to swell his mail order business with their small contributions. Both the State and public opinion ought to protect such people from any kind of a fakir, but above all from a religious faker.

"Furthermore the uncovering is worth while, because it will put a check to the cartloads of 'millennial dawn' literature which have been dumped into the basements of Brooklyn homes since 'Pastor' Russell came to the city. The Street Cleaning Department has enough to attend to without having its burden increased by even the weight of the paper upon which the 'Brooklyn Tabernacle' effusions are printed. I am assuming, of course, that the cleaning department and the Atlantic Ocean are the speedy recipients of most of the papers which are thrown at us week by week.

"A third benefit of the exposure is derived from cessation of posting the 'Pastor's' patriarchal (?) face upon the theatrical billboards of the city. Some of the disgraceful playhouse scenes allowed to be posted thereupon can hardly be included among the things that make for a more decent and elevating civic life. Just why one who professes to be an enlightener of Brooklyn's benighted Christians should persist in having his facial contour so glaringly portrayed alongside theatrical 'stars and starettes' is, to ordinary people, one of the mysteries which the 'Pastor's' exegetical genius alone can unfold. Of course, it is possible that his advance agent may be profoundly versed in the science of 'affinities,' and is playing a joke upon his unsuspecting employer. However this may be, I hope The Eagle will continue its beneficent missionary campaign of exposure."

The Rev. T. J. Whitaker, pastor of the Bushwick Avenue Baptist Church, writes:

"The People's Pulpit article is evidently the ebullition of a fertile imagination; much more fruitful in corraling fancies than facts. The bald absurdity of the statements therein robs them of saneness and sense. An effort to build up any preacher by circulating such trash is foolishness gone to seed. The pastors of Brooklyn are too busy preaching the Gospel of Jesus Christ to men to mind the

anties of any present-day Hyemacus."

The Rev. Ulysses Grant Warren, pastor of the United Congregational Church, writes:

"It seems strange that a traveling preacher whose desire is to help bring in the kingdom of God should begin his campaigning in a new field by an attack upon the resident pastors. The Brooklyn clergy need no word of commendation from me. Their large abilities, broad sympathies and services of sacrifice are well known, not only in this city, but the country over. Pastor Russell's article is not 'the fruits of the Spirit,' at least not the spirit of the New Testament. The Beatitudes bless those who do well, but mercifully refrain from damning those lives that are a mistake. If this traveling preacher should read these beautiful verses whose first word is 'Blessed,' and be guided by their spirit, perhaps he could see more good in his fellow men than his article seems to indicate. Again, if half of the statements are true which have been published by The Eagle, he sadly needs a closer communion with the Great Preacher of men, before he becomes a teacher of other men. At any rate, I do not think Brooklyn has gained any permanent good by his coming, nor would she lose anything if he should silently fold his tent and join some Egyptian caravan."

The Rev. W. M. Brundage, minister of Unity Unitarian Church, writes:

"In regard to that eccentric individual called 'Pastor Russell,' who advertises on the bill boards of the city in such grotesque and ghoulish fashion (witness that remarkable cartoon, 'Lazarus, come forth'), I have no conviction to express. The fact is, I have never considered him quite normal, judging from his advertisements of himself."

## MADE CHILDREN HAPPY.

### Ladews Give Usual Christmas Party at Elsinore, Glen Cove.

(Special to The Eagle.)

Glen Cove, L. I., December 26—It was a happy Christmas Day for Glen Cove children yesterday—at least 400 of them—when Miss Elise Ladew and her brother, Harvey S. Ladew, gave their annual Christmas party at Elsinore to the children of the Ladew employees.

As on past occasions, the celebration was held in the large coachhouse on the estate, which had been elaborately trimmed with Christmas greens and bright bells, and there was a huge, gayly decorated Christmas tree on hand. The party was supposed to begin at 2 o'clock, but by the time all the youngsters reached the place, in addition to 300 grownups, who represented the parents, it was half an hour or so later.

It was the young hostess' and host's desire to give the children the time of their lives, and the glowing success of



Miss Elise Ladew.

the affair was a sufficient reward for their efforts. Their Christmas spirit, displayed in the thought of giving up their Christmas afternoon to the children, was responsible for many happy hearts throughout the village last evening.

Miss Ladew presided with her customary charm, and, with her brother, attended to the wants and comfort of the young folks present.

The afternoon's fun began with a marionette show, given by the L. A. Starett troupe of four. Hardly had the amusement and pleasure from this subsided when a ventriloquist and magician provided more fun for the children. Ice cream and cake followed the performance, which was only an introduction to the real glee and jollity of the afternoon. Santa Claus appeared to the delighted youngsters, making his entrance down a chimney fitted up especially for the occasion. This role was, as usual, impersonated by Timothy T. Hennessey, who has been coachman in the Ladew family for years, and it is needless to say that Mr. Hennessey played the part to perfection. A distribution of gifts was then in order and each child present received a toy and a box of candy. Santa Claus was assisted in distributing the presents by Miss Ladew and Mr. Ladew, their grandmother, Mrs. Charles Wall; Mr. and Mrs. E. Berry Wall, Mr. and Mrs. Lewis Townsend Montant and Mrs. James I. Taylor.

Last evening Miss Ladew and her brother, with the other members of the family, went to New York, where they were the guests of their uncle, J. Harvey Ladew, of 813 Madison avenue, at a family Christmas dinner.

## LECTURES ON CHINA.

M. H. Leon, a Chinese, addressed a large gathering in the Church of Our Father Sunday night upon the subject of "The Prospects of China." According to Mr. Leon, the result of the present warfare, whether it be the establishment of a limited monarchy or of a republic, will be beneficial to the religious world. China has made more progress in the last ten years than Japan has made in forty, he said. Chinamen, he added, were noted for their rugged honesty, their simple and genuine politeness and their industry.

## GENERAL HODGES DEAD.

Washington, December 26—Major General Charles L. Hodges, U. S. A., retired, died at his home here early today. He entered the volunteer service at the outbreak of the Civil War, when he was only 14 years of age. In 1869 he entered the permanent establishment and served continuously up to March 13 last, when he was retired.



# "PASTOR" RUSSELL'S IMAGINARY SERMONS

## TWO VIEWS OF "PASTOR" RUSSELL'S HONOLULU "SERMON"

Printed Reports of Addresses in  
Foreign Lands That He  
Never Made.

### ONE AT HAWAII A SAMPLE.

World Tour "a Huge Advertising  
Scheme," Says Japanese Paper  
of Expedition.

"Pastor" Russell, who has found the atmosphere of Brooklyn uncongenial ever since The Eagle published the facts concerning his methods and morals, is making some new records in the far parts of the world. He is delivering sermons to imaginary audiences on tropical islands and is completing "searching investigations" into the missions in China and Japan by spending a few hours in each country.

Following The Eagle's exposure of "Pastor" Russell's Miracle Wheat enterprise and the publication of the testimony on the basis of which Mrs. Russell obtained a separation and alimony, the "Pastor" developed the "world tour" idea. He set his printing plant to work to get out advance literature, huge bundles of which were sent to every place where he intended to appear. Then he contracted for advertising space in many American newspapers to print his imaginary sermons.

His first stop after sailing from the Pacific coast was Honolulu. And presto! The newspapers in which advertising space had been engaged print long "cable dispatches" which present the "Pastor's" discourses. In one paper which printed the advertisement the opening sentences read: "Honolulu, Hawaiian Islands—The International Bible Students Committee of Foreign Missions Investigation stopped at Honolulu and made observations. Pastor Russell, chairman of the committee, delivered a public address. He had a large audience and attentive hearing. Then follows the sermon, full of local color and allusions to the "Paradise of the Pacific."

"I can now well understand," the printed report makes the "Pastor" say, "why your beautiful island has been described as the 'Paradise of the Pacific.' I note your wonderful climate and everything which contributes to bring about this Paradise likeness." And so on for two columns.


### Did Not Deliver Address at Hawaii at All.

It has long been known that "Pastor" Russell has a strong imagination, but it now appears that he is even capable of delivering imaginary sermons. "Pastor" Russell never spoke in Honolulu during the few hours that his ship stopped there to take on coal. In the hope of securing an accurate report of his sermon The Eagle wrote to the editor of The Hawaiian Star, which is published at Honolulu. His reply reads as follows:

In answer to your inquiry of December 19, concerning Pastor Russell, I would say that he was here for a few hours with a Bible students committee of foreign missions investigation, but did not make a public address as was anticipated.

WALTER G. SMITH, Editor,  
The Star.

As to the "Pastor's" methods in carrying Russellism to the heathen and the speed with which his "searching investigation" into the missions of the



PASTOR RUSSELL

Honolulu, Hawaiian Islands—The International Bible Students Committee of Foreign Missions Investigation stopped at Honolulu and made observations. Pastor Russell, chairman of the committee, delivered a public address. He had a large audience and attentive hearing. His text was from Isaiah lvi. 8, respecting the birth of a nation in a day. He said—  
In my childhood days ever devoted to



In answer to your inquiry of December 19, concerning Pastor Russell, I would say that he was here for a few hours with a Bible Students Committee of Foreign Missions Investigation, but did not make a public address as was anticipated.

Very truly yours,  
Walter G. Smith  
Ed Star

2/19/12

world" is being conducted, the Japan Weekly Chronicle of January 11 supplies some interesting information. After explaining how the office of the paper had for weeks been bombarded with Russell literature and advance agents with contracts, "just as if the reverend gentleman was an unregenerate theatrical company," the Chronicle says:

"These gentlemen arrived in Japan on Saturday, the 30th December. On the following day 'Pastor' Russell delivered a sermon in Tokyo, entitled 'Where Are the Dead?' which, though the title is a little ambiguous, does not seem to have had any special connection with mission work. On Monday it is to be assumed that the investigation into missionary work in Japan was begun and finished, for the next day seems to have been devoted to traveling, and on Wednesday 'Pastor' Russell and his coadjutors left Kobe for China in the same vessel in which they had arrived in Yokohama. In this vessel, it seems, they are to proceed to Hongkong, staying a few hours in Shanghai, and from Hongkong the party goes on to the Philippines. It does not appear that more than a few hours are to be given by the committee of investigation to China proper. How much time is to be devoted to the Philippines, to Siam, India, Arabia and the other places we cannot say. \* \* \* The truth is that the expedition is merely a huge advertising scheme."

The "pastor" has progressed since the above was published. The last "sermon" reported here was delivered at Madras, India, on February 11. While waiting for their shepherd to return the Brooklyn flock is busily stuffing copies of the People's Pulpit into the mail boxes of local residents.

### MINISTER'S MOTHER DEAD.



# "PASTOR" RUSSELL LOSES LIBEL SUIT

**Jury Returns Verdict for The Eagle After 40 Minutes Deliberation.**

**ASKED \$100,000 DAMAGES.**

**Action Based on Cartoon—History of the Case and Its Trial.**

By a verdict of a jury of twelve men, "Pastor" Russell was declared, yesterday afternoon, not to have been libeled by The Eagle "Easy Money Puzzle" cartoon, on which he had based his complaint in a \$100,000 libel suit.

The jury was out less than three-quarters of an hour. The judge, the opposing attorneys and a host of the "pastor's" followers remained in the courtroom to hear the verdict. "Pastor" Russell, however, was not present when the foreman, George R. Leister, announced that the trial had gone against the plaintiff.

"Gentlemen of the jury, have you reached a verdict?" asked the court clerk as soon as Justice Kelby had taken his seat.

"We have," answered the foreman.

"We find a verdict for the defendant."

"Gentlemen, I thank you for your faithful attention throughout this trial," said Justice Kelby, "and I want to express to you my regret that you had to serve two days beyond your term."

Lawyer Frederick W. Sparks of Sparks & Fuller, who had tried the case for "Pastor" Russell, then moved to have the verdict set aside as contrary to the weight of evidence, which is the usual motion of a defeated lawyer. Justice Kelby denied the motion, and an exception to his ruling was entered on the record.

The summing up of the court required about three-quarters of an hour, including the time it took to pass on the many requests for certain rulings by either side. Some of the requests to rule a certain way were allowed, while others were flatly turned down.

**Cartoon Libelous if Not Justified Substance of Judge Kelby's Charge.**

The burden of the charge of Justice Kelby was that, as a matter of law, the cartoon complained of, which had pictured the wheat peddling preacher receiving an invitation to join the "Onion Bank," was libelous in itself, and unless justified by the evidence presented by the defense, would be ground for damages to the "Pastor's" reputation.

Justice Kelby further ruled that, unless the justification had seemed to the jury fully as broad as the libel, there must be some damages, though the court pointed out that, under the plea of mitigation, a partial justification must, perforce, reduce the amount of damages.

Another important point in the ruling of the court was that, under the plea of justification, which had been submitted by The Eagle, the burden of proof had come to rest on the defense.

"The Eagle in its answer says that what it has printed is true, and truth is always a defense in a libel suit; but the defendant must prove the truth to you as broadly as the charge.

"What does this cartoon mean?" continued the court. "That is for you twelve men to say. It is not what it would mean to an expert or to a genius that counts. What does it mean to the average, casual reader? That is the question for you to determine.

"Then comes the question, 'How much has the defendant's reputation been damaged by the publication of this cartoon, if at all?' The point is not how much he has been damaged by each and every article put in evidence here, but how much by this particular cartoon. That is also something that must be left to your good judgment and common sense. We have no price list for lost reputations. The law does not say how much a man should get for a lost leg, or a lost arm, and a man's reputation, which is presumed by the law to be good unless proven otherwise, is as much a part of him as a limb.

"How much did this plaintiff suffer by virtue of the publication of this article, and was it published with a wanton disregard of the rights of the plaintiff. That is up to you to say. You are the sole judges of the facts. By this, however, you must not infer that I mean that you must give the plaintiff any damages at all. It is my duty to give you the law on all points involved in this case.

**Tells Jurors to Use Their Common Sense in Reaching Their Verdict.**

"Don't get into any artificial frame of mind. Look at this question fairly and honestly. Use your common sense as you interpret the testimony given here in this case. If you think any witness has attempted to conceal the truth from you, his whole testimony may be disregarded by you."

The requests to rule in a certain way had been written out in advance by the attorneys for the two sides, and no exceptions to the rulings of the court were taken. There were, however, a number of exceptions on the part of Mr. Sparks to the rulings of the court pursuant to the requests from the defense.

The members of the jury were George R. Leister, John H. Lee, Darwin Hacker, Walter E. Carlin, Harry A. Colter, Charles H. Henn, Hugh F. Bracken, Ambrose K. Reid, William L. Randolph, Samuel D. Lewry, Stephen J. O'Grady, and Otto Reichert.

**Basis on Which "Pastor" Russell Brought His Suit.**

The plaintiff's case was based on an attempt to prove that "Miracle Wheat," which had been sold at his Brooklyn Tabernacle in the fall of 1911, was a grain of extraordinary yielding quality, and not, as was suggested by The Eagle articles, an ordinary grain, though sold at an extraordinary price, or \$60 per bushel.

Nine farmers from New Jersey, Penn-

sylvania, Virginia, Indiana, Georgia and Tennessee, were put on the stand to testify that they had sown "Miracle Wheat" with wonderful results. Specimen wheat plants, some ripe and some green, were put in evidence in court to show the jury the vigorous growth of the grain.

The yield of the "Miracle Wheat," they testified, was from one and a half to two times that of ordinary wheat, when sown very thin. The advertisement of "Pastor" Russell in his Watch Tower had stated, however, "that the yield ought to be from ten to fifteen times that of ordinary wheat," and this claim was not borne out by the evidence.

On cross examination the farmers were asked if they had ever tested the "Miracle Wheat" by sowing it under exactly the same conditions as they did their old-time brands. They all laughed and said they knew very well what ordinary wheat would do, when sown thin at the rate of two pecks to the acre. The fact remained, however, that the tests had been loose and inexact.

**U. S. Government Expert Testified "Miracle Wheat" Was No Better Than Other Brands.**

As an offset to the testimony of the farmers, the defense placed on the stand a United States Government expert agronomist and cerealist, who testified that long before the "Miracle Wheat" had ever been offered for sale by "Pastor" Russell, the Department of Agriculture had tested it under carefully checked conditions, and though found to be a good yielding wheat, it was by no means better than many other varieties. In one test it ranked eighteenth, in another tenth and in a third, when sown more thinly, third. It never ranked first under any of the conditions imposed. This testimony was borne out by certified copies of the public records of the Department of Agriculture.

The Government expert was the only witness called by the defense, with the exception of two of "Pastor" Russell's own followers, who were distinctly hostile to The Eagle. The expert was very guarded in his testimony, and impressed the jury as fairly impartial to either side.

The Russell adherents called to testify for The Eagle were William E. Van Amberg, secretary-treasurer of the Watch Tower Bible and Tract Society, who was compelled to lay bare, under the questioning of ex-Judge Oeland, the relations between the various corporations controlled by "Pastor" Russell and Edward W. Brenneisen, secretary of the People's Pulpit Association, which is the concern that owns the Brooklyn property on the Heights, though it has no bank account of its own.

The testimony of Mr. Van Amberg seemed to impress the jury more than that of any other witness. Three members of the jury at different times rose to ask him pointed questions concerning the management of the Russell corporations and the control of them by the "Pastor."

**Plaintiff Failed to Take the Stand.**

The plaintiff did not take the stand, and this fact was impressed on the jury by The Eagle's counsel as a noteworthy circumstance. The lawyer asked the jury to consider how little they had been allowed to learn about the plaintiff's past as well as concerning his true character and reputation which he alleged to have been damaged so seriously by The Eagle's cartoon.

"How do you know he is a minister of the Gospel?" asked Mr. Oeland. "Do you know why he left Pittsburg, and do you know what his reputation for fair dealing and purity of heart really is?"

The counsel for the plaintiff in his summing up emphasized the point that the religious belief and teachings of the "Pastor" had nothing to do with the case, and that he was justified in his control of the corporations by virtue of his large contributions to them about twenty-five years ago. Mr. Sparks contended that The Eagle had shown a dislike of "Pastor" Russell from the time that he came to Brooklyn and had published unpleasant articles about him from time to time for no apparent reason. He said that the people of Brooklyn have a strong faith in The Eagle, and that whatever it prints is believed to be the truth, no matter whom it concerns. A substantial amount of damages was asked for as a rebuke to The Eagle for presuming to question the probity of his client.

When the report came in that the jury had agreed after but forty minutes deliberation, Mr. Sparks, "Pastor" Russell's counsel, exclaimed, "That looks bad for us. We lose."

During the trial Mr. Sparks was assisted by Lawyer Joseph B. Rutherford, who is on the Russell board of lecturers. He was the only lawyer that "Pastor" Russell conferred with in the courtroom, and through him the wishes of the plaintiff were conveyed to the trial counsel.

**TAFT'S FAREWELL TONIGHT.**

**To Speak on "The Rainbow Comes Down in Ohio."**

Washington, January 29—President Taft will make his farewell speech to the Ohio Society tonight at the third annual banquet here. The President will speak on "The Rainbow Comes Down in Ohio," the motto adopted by the Ohio "corn boys" who recently visited the Capital.

Other speakers will be Speaker Clark, Representative Cannon and Speaker Damerene. Senator Burton will make his farewell address and review the achievements of the Taft administration. Senator Pomerene, who comes from Canton, is expected to speak on "McKinley at Home."

**AUTOMOBILES.**

PACKARD limousine for hire, equipped and in appearance the equal of the highest class private machine. GEORGE WAY, phone 7561 Main. 29-7

**See Sporting Section for other Automobile Advertisements.**

**PERSONAL.**

MY WIFE, EMMA AUGUSTA OTTEN, having voluntarily left my bed and board, I give notice I shall not be responsible for her debts. HENRY OTTEN, 456 Prospect av., Brooklyn. 29-3

**LOST AND FOUND.**

LOST—Yellow mongrel DOG with broken leg. Return to owner, 340 Putnam av., and be suitably rewarded.

LOST—BANK BOOK No. 32,690, Brevort Savings Bank, 522 Nostrand av., Brooklyn. Payment stopped. Please return to bank.

LOST green HANDBAG, elevated station, Dufrid st. 5 p.m.; keep money; return other contents. Address HANDBAG, Eagle office. 28-2

LOST, Sunday evening, 8 o'clock, a gold CHAIN and PINS, between President st. and Fiske place; reward, W. L. P., 951 President st. Phone 1208 Prospect. 27-3

LOST—Sunday afternoon, near 22d av. black male collie, PUP, 7 months old, white breast, white fore feet, brown hind feet; reward, 611 East 3d st. 27-3

LOST—In vicinity of Myrtle and Carlton avs. gold class PIN with letters C. S. H. 1913, and owner's name on back; reward, E. K. COLLINS, 109 Cumberland st.

LOST—Small silver mesh PURSE, containing change and keys, on Macos st. between Nostrand and Throop avs. about 3 p.m. Tuesday. Reward, 340 Putnam av. 27-3



# "PASTOR" RUSSELL

## LOSES LIBEL SUIT

JAN 11 1913

Criminal Charge Against the  
Rev. J. J. Ross Thrown  
Out of Court.

### PROCEDURE WAS IRREGULAR.

"Pastor" Hints He May File New  
Suit—Mrs. Russell Ready  
to Testify.

(Special to The Eagle.)

Hamilton, Ont., January 11—The criminal libel suit of "Pastor" Russell of Brooklyn against the Rev. J. J. Ross, minister of the James Street Baptist Church of this city, was practically thrown out of court yesterday, when it came before Chief Justice R. Meredith in Osgoode Hall, Toronto, in the form of a motion to quash the committal of Mr. Ross.

Mr. Ross' counsel, J. J. Farmer, argued that his client had been committed unjustly, as the police court magistrate had refused to allow witnesses to be cross-examined. Justice Meredith took the same view of the matter and ruled that the magistrate should have allowed the cross-examinations, and judgment was therefore given to that effect without costs.

This means that if "Pastor" Russell intends to push the case he will be obliged to start the proceedings all over again. "Pastor" Russell was present in court yesterday, and after the decision had been given it is said he hinted to Mr. Washington, attorney for the Crown, that a new charge would be laid against Mr. Ross as soon as possible. There was no lawyer from Manhattan or Brooklyn here yesterday representing "Pastor" Russell.

The alleged libel against Pastor Russell is embodied in a pamphlet that it is charged was widely distributed, in which Mr. Ross attacked Russell on account of his religious beliefs and his private life.

Since the preliminary hearing of the case a few weeks ago Mr. Ross has been deluged with congratulatory letters, including some from London and other cities in England. In some of them it is said the writers expressed the hope that the life of Pastor Russell would be laid bare. One man in Pittsburg, whose name Mr. Ross declined to give, offered financial aid up to four figures, and stated that he would surely be present at the trial.

The legal representatives of Mr. Ross are hard at work preparing a strong defense in case the suit is ever tried. George S. Lynch Staunton, formerly an eminent criminal lawyer, is Mr. Ross' chief adviser. Mr. Ross admitted a short time ago that Mr. Staunton had succeeded in locating the divorced wife of Pastor Russell and that she had agreed to be a witness for the defense, if she is needed. If the case ever comes up she will be subpoenaed.

A transcription of the evidence taken at the divorce trial of Pastor Russell has also been obtained by Mr. Staunton, as well as copies of certain wills that will have a strong bearing, it is said, on the Pastor's methods.

In addition to this, it is said that at least fifty important witnesses will be called, whose testimony will be of the greatest possible weight.

So far as is known, the New York attorney who represented Pastor Russell at the preliminary hearing, has not associated himself with any local barrister, and this has given rise to the conjecture on the part of many people that possibly the "Pastor" does not intend to push the case.

On the other hand, his followers, of whom there are many here, insist that he will go on with the case to the bitter end, as he has been placed in a "false position" and must defend himself.



# RUSSELL FOLLOWER ON "FALLEN ANGELS"

EDUC.

Justice Kelby and Lawyers Send  
for Bibles to Follow "Pas-  
tor" Russell Doctrines.

ATTACHES GET \$10 A MONTH.

Vice President Ritchie Doesn't Know  
How Much "Press Agent" Driscoll  
Spends for Publicity.

Everybody was studying the Bible to-  
day at the second session in the trial  
of the \$100,000 libel suit of "Pastor"  
Charles T. Russell against The Brooklyn  
Daily Eagle, before Justice Kelby and a  
jury in the Supreme Court.

Each of the opposing lawyers, ex-  
Judge Isaac R. Oeland of Dykman, Oeland  
& Rubin, who is defending The Eagle, and  
Frederick W. Sparks, who appears for the  
"pastor," had a copy of the Bible in his  
hands. Justice Kelby asked for a copy  
of the Scriptures so he could follow the  
testimony of Mantus Spurgeon, who was  
a Baptist clergyman before he became a  
lecturer for the Russell doctrines, a few  
years ago.

The teachings of the "pastor" relating  
to the beginning of the millennium age  
next year, were fully expounded before  
the jury, and so were the beliefs of his  
followers concerning the incarnation of  
the fallen angels.

On the subject of the fallen angel, who  
"Pastor" Russell, in a paragraph read  
in court, has stated would occasionally  
assume human shape, the witness Spur-  
geon said he believed they had been con-  
demned, according to the Bible, not to  
the Greek "Hades" or "Gehenna," but  
simply to a place meaning the surround-  
ing air or darkness.

"That is why they are able to appear  
at so-called 'séances,'" explained the wit-  
ness. They operate in the dark.

In the passage from the Watch Tower  
that the lawyer read, the editor, who is  
"Pastor" Russell, told of a letter he had  
received from a Mr. Nicholson in Aus-  
tralia, in which it was related that Mrs.  
Nicholson had received a visit from a  
fallen angel, that had assumed the shape  
of "Pastor" Russell, and that she had  
fallen a victim to his improper advances.

"Do you believe in that?" asked Mr.  
Oeland.

"Yes, I do."

Just before recess was declared it was  
admitted by Alfred J. Ritchie, who is  
vice president of the Watch Tower Bible  
and Tract Society, as well as manager  
of the Correspondence Department, that  
one J. C. Driscoll is the "press agent"  
for "Pastor" Russell, and that he travels  
ahead of the preacher, giving press no-  
tices to the papers, as well as arranging  
for extensive billboard advertising. How  
much money he spends or how much is  
paid for the publication of the "Pastor's"  
sermons in various newspapers the wit-  
ness said he did not know. Mr. Van  
Amberg, the treasurer, he "expected,"  
would be the one who would know.

Everyone in "Pastor" Russell's Em-  
ploy Gets \$10 a Month.

It was testified by both Spurgeon and  
Ritchie that the only salary allowed any  
of the men or women connected with  
"Pastor" Russell is board and lodging and  
an allowance of \$10 per month for extra  
expenses and clothing. Mr. Ritchie tes-  
tified that the women get only \$5 per  
month.

be able to finish his term of office in  
your belief?"

"Please don't use me as a horrible ex-  
ample," said the court. "I don't expect to  
be among the elect that are to survive  
and reign for a thousand years."

In replies to questions by Mr. Oeland,  
the witness admitted that he believed  
that when the great change does come,  
the elect, or the Bride of Christ, will en-  
ter into a divine state and that this  
earth will not be the same after that. The  
old judges of the seed of Abraham are  
to return and rule this world, as it was  
at first, he testified, and read a selection  
from the prophet Isaiah to justify his  
belief.

"And I will restore thy judges, as at  
first, and thy counsellors, as it was in  
the beginning," he read from the Bible.  
He admitted freely that he took that to  
be a prophecy that is to be fulfilled lit-  
erally.

"Do you believe that the Old Testament  
is inspired, too?" asked Judge Kelby.

"I certainly do," was the answer. "I  
believe in the whole book from Genesis  
to Revelation, as far as I can under-  
stand it."

Mantus A. Sturgeon of 124 Columbia  
Heights, who said he is superintendent  
of "Bethel," an aggregation of Bible  
schools, as he called it, was the first  
witness called in today's session. He said  
that until he joined "Pastor" Russell he  
had been a Baptist clergyman at St.  
Louis, Mo.

He said he had first heard of "Pastor"  
Russell through a little book handed to  
him by his doctor in 1892, but had not  
followed up the doctrines of Pastor Rus-  
sell until fourteen years later, when he  
attended the Bible lectures given by  
"Pastor" Russell on Arch street, Pitts-  
burg, Pa. At first he just listened, and  
then had a talk with the pastor.

"What do you do at the Bethel Home?"

"I have general supervision, and then  
I conduct Bible classes as well as serv-  
ices."

"How much money do you get in ad-  
dition to your board and room?"

"Ten dollars a month."

"Does the man that attends the fur-  
nace get the same?"

"Yes, sir."

"And Pastor Russell; does he get the  
same amount?"

"As far as I know, yes, sir."

"Is your wife with you?"

"Yes, sir, and we have one boy."

The witness admitted that he had left  
his church on account of dissensions in-  
side his church.

The witness said he did not join the  
Russellites immediately, but preached  
for himself. He later brought his own  
followers to the "Ecclesia" of the Rus-  
sell followers, on Grove street, St. Louis.

"How did you come to go and lecture  
for Pastor Russell?"

"I got a letter from Mr. Russell, ask-  
ing me if the way was open for me to  
go out on the lecture route. My answer  
was in the affirmative."

He said he left his job in St. Louis  
with a pipe manufacturing firm in Octo-  
ber, 1909, and started as a lecturer for  
Pastor Russell.

How Russell Teachings Differ From



# BARED BY FOLLOWER

Van Amberg Tells Court of Increased Donations to Watch Tower Funds.

## INVESTMENTS BY "DUMMIES."

United States Investment Co., Ltd., Buys Real Estate and Securities for Russell Organization.

The financial relations of the different corporations controlled by "Pastor" Russell were today explained by William E. Van Amberg, of 74 Columbia Heights, who is the secretary and treasurer of the Watch Tower Bible and Tract Society, through which the Russell propaganda is carried on.

Mr. Van Amberg was called as a witness by the defense at the trial of the libel suit of "Pastor" Russell against The Eagle. He was not a particularly responsive witness, stating that on many points he had no definite personal knowledge, but under the questionings of ex-Judge Isaac B. Oeland, attorney for the defense, he supplied the court and jury a great deal of information.

Under the advice of counsel he had disobeyed the court subpoena served on him, which directed him to produce all books and correspondence which would throw some light on the affairs of the Russell companies. The court sustained the objection that the demand was too indefinite in terms, and the witness promised to bring the required books later.

The total donations to the Watch Tower Bible and Tract Society last year was \$203,000 in round figures, the year before that the total was \$169,000 and in 1910 it was \$135,000. With the addition of income from other corporations and an unexpended balance from the year before Mr. Van Amberg testified that during the year 1912 the total expenditures of the Watch Tower Bible and Tract Society figured up to \$271,715, and at the end of the year there was an unexpended balance of \$7,000 in the treasury.

The balance from the year before had been \$26,607.13.

## Voting Share May Be Issued for Each \$10 Contributed.

There is no stock in the Society in the usual meaning of the word, Mr. Van Amberg explained. He said that whenever a person donates money to the work of the society he becomes entitled to a voting share for each \$10 contributed, but that only about 50,000 of such voting certificates have been issued, and of those "Pastor" Russell, the president, holds 47,000.

An election is held each year the first Saturday in January and at the last election "Pastor" Russell was re-elected president without opposition. Altogether between 400,000 and 500,000 such \$10 voting shares could be issued on the strength of donations made, but that only about fifty or sixty donors of money have availed themselves of their rights.

The connection of G. C. Driscoll of Ohio who is "Pastor" Russell's "press agent," was also explained by the witness, who called him the society's "advertising man."

"We are not advertising 'Pastor' Russell," said Mr. Van Amberg, "only the Bible, but Mr. Driscoll told us that in order to advertise the Bible he had to have the power to use 'Pastor' Russell's picture."

"Let me explain the connection of Mr. Driscoll with the society," continued Mr. Van Amberg.

"Was it not his business to advertise the coming of 'Pastor' Russell?"

"Yes, it amounted to that," was the answer.

"Go ahead," said Mr. Oeland.

## Driscoll a "Promoter" for "Pastor" Russell's Doctrines.

"Mr. Driscoll is what you call a promoter. He was employed by the society for the purpose of promoting the society's work through the newspapers, advertising the meetings of 'Pastor' Russell, getting the papers to print the sermons, etc. He said he would have to use 'Pastor' Russell's picture with the sermons."

"How much did you pay him last year?" asked Mr. Oeland.

"I cannot say exactly, but it was about \$3,000."

"And how much the year before?"

"About the same sum."

"Didn't you send him around the world at the society's expense in connection with 'Pastor' Russell's tour?"

"Yes, we paid for his ticket round the world."

Mr. Van Amberg said that the society has invested about \$20,000 in the London Tabernacle, where "Pastor" Russell preaches when abroad. The branches at other points in Europe, Germany, Switzerland, Norway, Sweden, Denmark and Australia, do not bring any revenue, but cost the society money each year.

The branch at Melbourne, Australia, cost from \$3,000 to \$4,000 last year, and about \$1,000 less was spent for the German branch. The Kingston, Jamaica, branch also is an expense to the society, Mr. Van Amberg said.

The only papers in which "Pastor" Russell's sermons are printed at the society's expense, Mr. Van Amberg said, are the Brooklyn Times, the Brooklyn Citizen and the New York World. The advertising contract with the New York American has been discontinued some months, he stated.

"And how much do you pay the Times for its space each week?" was asked.

"About \$50. I should say from memory."

## Memorial Services for Ex-Judge Reynolds Delays Trial.

Owing to memorial services for ex-Judge George G. Reynolds, the trial did not begin till 10:30. The first witness called today by the defense was William E. Van Amberg, who said he lived at 74 Columbia Heights. He is the secretary and treasurer of the Watch Tower Bible and Tract Society, a position which he has held since March, 1903. Prior to that he was a clerk in the office of the society, he said, and before that he had been in the railroad business. He said he keeps all the financial books of the society, but he had disobeyed the subpoena to produce all the books of the society.

Lawyer Sparks said that the subpoena had not been complied with because it was not definite enough. Van Amberg said there was no stock book, but every person who contributed \$10 to the work of the society gets a "voting share," and certificates are issued only when asked for.

"Pastor" Russell is the president, A. I. Ritchie, the vice president, and the witness the secretary and treasurer. The last election was held January 4, 1913. Of the People's Pulpit Association "Pastor" Russell is the president for life, and "Brother" Brenneisen is the secretary-treasurer.

The Watch Tower Bible and Tract Society was formerly the Zion Watch Tower Bible and Tract Society.

The court ruled that the books of the society were material to the issue. Mr. Oeland said that he wanted the stock books of the United States Investment Company, which he alleged to be a holding corporation for the Watch Tower Bible and Tract Society. This was admitted by the witness.

Mr. Van Amberg said he could not remember whether he had ever been an



officer of the United States Company or not. He said son and A. E. Burgess of heights might be officers of

"Isn't it a fact that Watch Tower Society makes ment. It is done through States Investment Company asked Mr. Oeland.

"Yes, but I did not say vestment Company was the pany. I said it was a hold for the Watch Tower Society holds some property, too."

Mr. Van Amberg said a donation of \$10 is made to Tower, the giver becomes voting certificate.

"How many of those votes does 'Pastor' Russell hold?"

"He has donated enough to to 47,000 such voting share."

"How many certificates issued altogether?"

"About 50,000."

"And of those 'Pastor' I 47,000?"

"Yes, sir."

"And he was elected the the last election without oppo

"Certainly."

"How many certificates co if all the donors called for t

"About 400,000 or 500,000."

Mr. Van Amberg said that looked into the books of States Investment Company the Watch Tower Society w vest money through the Company, the money was tu him to F. H. Robeson, wh the Investment Company, as concerned.

"Do they give you any wr of their indebtedness?" aske

"No, sir, none whatever," Van Amberg.

"The book I keep would s

"Right here I want the Mr. Oeland.

"We have no objection to witness to refresh his mem

book," said Mr. Sparks.

"Could you tell us how you put out through the Company in 1912?" asked Mr

"No, sir, not off hand."

"Do you get any interest you advance to the laye pany?"

"No, sir, none whatever."

"And you say you do nt the stockholders of the inve pany are?"

"No, sir, I could not say."

"Did you ever hear any co the directors of the investm that they did not get the in

"No, sir."

"Are not the owners o panies the same persons?"

"I do not know as an faintly."

"Did you not take title t a dummy for the Watch To

"Yes, sir, I took title to Pittsburgh some years ago, was that of the Watch To I decided it to the United S which, in turn, signed it United Cemeteries Company

## Investment in Farm Lay section.

At this point the witne that the deed of gift to Tower provided for a return should the donor get into tr order to protect them it w invest some money in real \$27,000 was used to buy Pittsburgh, and that half of from the cemeteries that wer is used for their upkeep, a half goes to the Watch To

"How much did you ge cemetery last year?"

"About \$2,000 or \$3,000."

"Did you not take proper lyn in your name in 1909?"

"Yes, sir; we sent 'Pasto look up sites to buy, and only to Brooklyn, but to York, Washington, and Phil

I was asked to take title to Tabernacle in my name."

"Why do you not do all y in the name of the Watch clety, that is, why do you n my corporations?"

"Some people seem to t religious corporation shoul called secular business who do not see the propriety of i change that answer—I mea United States Investment C the United Cemeteries Corp in existence before I ever c burg, and we have continued companies for their conve since."

Some mortgages on the Columbia Heights were put and Mr. Van Amberg said say why mortgages were put except that the investment c not deal in mortgages.

"Don't you hold some, Binghamton, N. Y.?"

"Yes, about seventeen pieces?"

"Isn't it twenty-seven?"

"No, some were sold."

Mr. Van Amberg was ask real estate holdings of the Society and he said there Hammondville, Pa., a few lot Wash., a farm at Rochester, does not pay its own taxes, of which is defective, a ho at Buffalo, N. Y., which re month, a 100-acre farm, h held in the name of R. I friend, about 100 lots in a house and lot near Pittsbu in Florida had been sold, said. There is also some 3 land, twenty miles from a Kentucky, which the society ed to sell.

"How much in donations d Tower Society get in 1912?"

"\$202,000."

"How much in 1911?"

"\$169,000."

"How much in 1910?"

"\$135,000."

"So that since this alleg published your income has

"Yes, the work of the see ing very fast, but it might faster, if it had not been fo

"But your annual report c Tower Society as printed in Tower," does not show that gets anything from its affli tions?"

"No, sir. It is not a deta

## WILLS FILED TO

MARY SCHUBERT, died Jan by will of January 18, leaves real and personal property val Francisza Lutaszowski of 14 street.

ANNIE MURPHY, died Jan of November 27, 1912, leaves a her daughters, Anna Eliza Bro Fox, and grandsons John Hen F. Mulvihill, and granddaugh Mulvihill of 468 Utica avenue.

ISABELLE MAC MARTIN, di by will of March 24, 1902, beque valued at \$400 to sons Donal Martin, of 260 McDonough a daughter, Christine M. Hester twenty-ninth street, Manhattan



# CALL "PASTOR'S" WIFE IN RUSSELL TRIAL

No Longer Lives With Her  
Husband. She Says on  
Stand.

**Wm E. VAN AMBERG TELLS MORE.**

**"We Are Responsible Only to God"  
for Funds Paid Society,"**

He Says.

Mrs. Maria F. Russell, wife of "Pastor" Russell, was called as a witness for the defense yesterday afternoon at the trial of the libel suit of her former husband against The Eagle, which is being held before Justice Charles H. Kelby and a jury in the Supreme Court.

Mrs. Russell, who wore a veil, said she now lives at 123 Pulaski street, Brooklyn. She was asked whether or not she now lives with her husband. Before "Pastor" Russell's counsel, Frederick W. Sparks, was able to get in his objection to the question, she answered that she did not.

"Gentlemen of the jury," said Justice Kelby, "you are not to infer from the fact that the plaintiff is now separated from his wife that it was the fault of either husband or wife. That is not the issue in the present case."

Mrs. Russell identifies Pamphlet Written in 1894.

Mrs. Russell was asked by ex-Judge Oeland, counsel for the defense, to identify parts of a pamphlet written in 1894. She said she remembered it very well.

"Who wrote that pamphlet?" was the next question.

"It was written by Mr. Russell," was the answer.

This reply was objected to by the plaintiff's counsel on the ground that the fact of authorship was a confidential communication between husband and wife. After some delay, Justice Kelby overruled that objection, but deferred decision on another objection on the ground that it was not a complete publication, several pages being torn out.

Only certain marked passages were then offered in evidence, and upon the further objections from Mr. Sparks, Justice Kelby asked that all documents be submitted to him, and in order that he might make up his mind whether to admit them or not before Monday morning when the trial will be continued. Mrs. Russell was then excused for the time being.

Secretary-Treasurer Van Amberg Again Takes the Stand.

During the afternoon session, William E. Van Amberg, the secretary-treasurer of the Watch Tower Society, was further examined as to the financial affairs of his society. He said that there is a sort of a trust fund conducted by him, to which persons may give their property on condition that they may get it back at any time during their life time, should they need it. When they die the money becomes the property of the Watch Tower Society.

The treasurer explained in response to

over to the "People's Pulpit Association," of which "Pastor" Russell is the president for life.

"Do the books and papers published by the Watch Tower Society pay for themselves?" asked Mr. Sparks.

"No, they do not," was the reply. "The Watch Tower Society has to make up the deficit each year."

"Referring to the Watch Tower Trust Fund," asked ex-Judge Oeland, "Isn't there some property in that which belonged to a man named Hope Hay?"

**Insane Man Has \$10,000 in Watch Tower Trust Fund.**

"Yes, there is about \$10,000," was Mr. Van Amberg's reply.

"Where is Mr. Hay now?"

"He is in an insane asylum in Canada, and the Watch Tower Society is paying his expenses," replied Mr. Van Amberg.

"Was he insane when he turned his money over to you?" asked Mr. Sparks.

"He certainly was not," answered Van Amberg. "He continued of a sane mind for several years. He has been in the asylum only since 1906."

At this point Juror No. 7 rose to ask a question concerning the last election of the Watch Tower Society. Mr. Van Amberg said he held about 100 voting shares, and that the vice president, Alfred I. Ritchie, holds between 300 and 400 such shares.

"And you said that 'Pastor' Russell owns 47,000 shares?" asked the member of the jury.

"That is right. I mean about 47,000," answered Mr. Van Amberg.

"And how many people took part in that election?"

"There were over a hundred persons that were present and voted their shares," was the reply.

**Juror No. 5 Questions Witness About Election.**

Juror No. 5 then took the witness in hand, and asked further particulars about the election, and finally Mr. Van Amberg referred to his books, which he had brought for the afternoon session. He said the exact number of shares held by "Pastor" Russell was 44,760, while he himself was the owner of 124 such shares. Mr. Ritchie held 410, he added, each share representing a contribution of \$10.

"Of the other directors, he said, J. D. Wright held 30 shares, H. C. Rockwell 30 shares, and J. S. Furber 200 shares as associate counsel."

"How many shares did 'Pastor' Russell receive?" asked Mr. Sparks.

"I should say about 15,000 during the whole period of his editorship."

"In other words, his holdings represent an actual property contribution of about \$320,000, does it not?"

"That is correct."

"How many voting shares could be issued if every contributor to the Watch Tower demanded his certificates?"

"I should say about 200,000."

"Does that mean inclusive, or exclusive of 'Pastor' Russell's holdings?"

"I should say inclusive."

"In other words, those certificates would mean that about \$2,000,000 has been contributed and spent for Bible work during the past ten years?"

"Yes, sir, that is about correct."

"And is there any material advantage in being president or any other office holder of this society?"

"None whatever?" It means a lot of hard work, that is all."

"Who directs the expenditure of this money?" asked Ex-Judge Oeland.

"The officers of the society."

"That means 'Pastor' Russell, yourself and the vice president, Mr. Ritchie, does it not?"

"Yes, sir, we are the ones responsible."

"Do you ever have one to audit your accounts?"

"Yes, we keep a strict account with ourselves."

"I mean does any one besides you three ever go through your books to check up expenditures?"



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2  
13  
EAGLE JAN 25 1913  
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any time during their life time, should  
they need it. When they die the money  
comes the property of the Watch  
Tower Society.

The treasurer explained in response to  
questions from "Pastor" Russell's coun-  
sel that some of the money of this fund  
was used to purchase the houses on Co-  
lumbia Heights, and the Brooklyn Taber-  
nacle. The property was first taken in  
Van Amberg's name, and a mortgage of  
\$100 was placed on it in order that the  
"Trust Fund" might be repaid. Mr.  
Van Amberg said that he then transferred  
the real estate to the United States Im-  
provement Company, Limited, a corpo-  
ration, and which in turn trans-

ferred it to the Watch Tower Society.  
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"Yes, sir, we are the ones responsible."

"Do you ever have one to audit your  
accounts?"

"Yes, we keep a strict account with  
ourselves."

"I mean does any one besides you three  
ever go through your books to check up  
expenditures?"

"No sir. In a worldly sense, we are  
not responsible to anyone for our ex-  
penditures. We are responsible only to  
God."



# MIRACLE WHEAT LOW IN GOVERNMENT TEST

**Expert Cerealists Declare "Pastor" Russell Grain Ranks  
Below Many Others.**

**"BETTER WHEN SOWN THICK."**

**Mr. Ball's Testimony Contradicts  
That of Farmers as to Yield  
When Sown Thin.**

The experience of New Jersey, Pennsylvania and Tennessee farmers with "Miracle" wheat, the brand sold at "Pastor" Russell's Brooklyn Tabernacle, was not borne out by the scientific tests conducted by the Department of Agriculture at Arlington Farms, Va., and College Park, Md., according to testimony given today by Carlton R. Ball, a United States Government expert cerealist, at the trial of "Pastor" Russell's libel suit against The Eagle, which was continued today before Supreme Court Justice Charles H. Kelby and a jury.

In support of the plaintiff's contentions, the farmers had testified that "Miracle" wheat, when sown thinly at the rate of two pecks to the acre, gave a much better yield than ordinary wheat, sown at the rate of six pecks to the acre or thereabouts. In some cases the crop from the "Miracle" wheat was found, according to the farmers, to be several times that of the ordinary wheat, sown about three times as thick.

When tested under strict rules and on accurately measured pieces of ground, the "Stoner" or "Miracle" wheat was found by the Government experts to rank far below other kinds of wheat, when sown at the same thickness. It was also testified by Mr. Ball that the "Stoner," or "Miracle," wheat gave a better yield when sown five pecks to the acre than at two pecks.

**Thick Sowing Necessary to Offset  
Loss by Frost.**

"If every seed of winter wheat sown were sure to survive the cold weather," said Mr. Ball, on being cross-examined by Frederick W. Frost, counsel for the plaintiff, "it would be enough to sow two pecks to the acre of any kind of wheat. The extra bushel per acre is sown as an insurance against killing by frost. It is cheaper to plant that much more and get a good crop than to sow more thinly and have the frost kill off everything, perhaps."

"But suppose that 'Miracle' wheat has been found by these farmers to survive the cold weather well enough to yield a crop when sown at the rate of two pecks to the acre, wouldn't you call that a superior kind of wheat?" asked Mr. Frost.

"That depends on what you mean by 'superior,' and whether the wheat you speak of has been found to do that consistently for a number of years," answered the Government expert.

"But these farmers, who have done practical farming for thirty years or more, have testified that they have given up the old brands of wheat and are now planting only 'Miracle' wheat, and planting it in the new way, that is, two pecks to the acre. Wouldn't you say that is a good test for 'Miracle' wheat?"

"Not at all. The farmers of this country often do a good many foolish things."

The witness then said he was raised on a farm in Iowa and had run a farm there himself. He admitted that the plants of "Miracle" wheat shown in court were larger than any he had seen at the Arlington Farms Experimental Station, but equally large usually counted the number of stalks.

**Government Expert Testifies to Properties of Miracle Wheat.**

The first witness of today's session was Carlton R. Ball, a United States Government expert agronomist and cerealist, who testified to the result of the Government tests of "Miracle" or "Stoner" wheat, long before it was ever offered for sale at the Brooklyn Tabernacle.

There were two methods of testing wheat, Mr. Ball explained, the first known as the nursery test and the second called a "plat" or field test.

The nursery test of the "Stoner" wheat was made at the governmental experiment station at Arlington Park in the year 1907-08, and the results from similar rows of different kinds of wheat, planted side by side were as follows: (1) "Fultz" wheat, 2 pounds 6 1/2 ounces; (2) "Fultz checked," 1, 7 1/4; (3) "Fultz," 14 1/4 ounces; (4) "Stoner" or "Miracle" wheat, 10 ounces; (5) "Stoner" or "Miracle" wheat, 9 1/4; (6) "Stoner" or "Miracle," 8 ounces; (7) "Stoner" or "Miracle," 7 1/4 ounces.

The "Fultz checked," the witness explained, was a hybrid variety, obtained by crossing different species of "Fultz" wheat.

The results of the "Plat" or "Field" tests, made on the Arlington Farms on 10-acre lots, were objected to very strenuously by "Pastor" Russell's lawyer, Mr. Sparks, on the ground that the tests were made after the suit was started. Justice Kelby at first was inclined to sustain the objection, but under the plea of justification, he decided that the records could go in.

Of about thirty varieties of wheat, tested in competition, "Stoner" or "Miracle" wheat ranked No. 13 in yield when sown six pecks to the acre. With a planting of four pecks to the acre the "Stoner" or "Miracle" wheat ranked third, and at five pecks per acre, it ranked second on the list.

The crop from the "Miracle" wheat was smaller when sown four pecks per acre, than when sown at the rate of six pecks per acre, the figures being 30.17, and 29.87 bushels per acre, respectively.

A test of sowing the "Miracle" wheat at the rate of two pecks per acre, which is amount recommended by the discoverer of the "Miracle" wheat, showed a result of but 22.60 bushels per acre, as compared with 27.87, when sown under the same conditions at the rate of six pecks to the acre.



# RUSSELL IN COURT AS LAWYER SUMS UP

## Evidence in Suit Given to Jury

### This Afternoon After

### Court's Charge

## "PASTOR" RUSSELL ASSAILED.

### Lawyer Oeland Declares Sale of "Miracle Wheat" Is Scheme for Watch Tower Benefit.

The two sides in the "Pastor" Russell libel suit against The Eagle were summed up today before Supreme Court Justice Charles H. Kelby and a jury in Part IV of the Supreme Court. The case will go to the jury at the end of the charge of the court this afternoon.

The arguments in favor of the defense were first stated by ex-Judge Isaac R. Oeland of Dykman, Oeland & Kuhn, counsel for The Eagle, and the plaintiff's case was summarized by Frederick W. Sparks of Sparks & Fuller, counsel for "Pastor" Russell. Each lawyer occupied an hour and a half.

The courtroom was crowded, mostly by followers of "Pastor" Russell, who seemed intent on every word uttered either for or against their leader. The gray-haired preacher did not come into the courtroom until Judge Oeland was through with his strictures of the "Pastor's" teachings and business methods. He did not take his customary seat in front of the jury box today, but was contented with sitting far off to one side. Every word in his favor by Lawyer Sparks he drank in eagerly.

The principal argument for the defense was that the sale of "Miracle Wheat" was a business scheme intended to benefit the Watch Tower Bible and Tract Society, of which "Pastor" Russell has the absolute control, and that The Eagle's articles and cartoon were justified by the facts.

### Lawyer Says Minister of the Gospel Was Held Up to Ridicule.

Lawyer Sparks, on the other hand, maintained that the cartoon was libelous per se, in that it held up to ridicule and public scorn a preacher of the gospel, and that the imputation that "Pastor" Russell had intended to make a financial profit out of the sale of miracle wheat was false. The articles relating to the sale of the wheat, he read in order to show that by innuendo The Eagle had charged that the whole scheme was a fraudulent one.

In conclusion Mr. Sparks demanded that a substantial verdict be returned against The Eagle in order to teach the paper a lesson it will not soon forget. He said he did not want money damages for the sake of getting money, but that "Pastor" Russell wanted to vindicate himself. He assured each one of the jurymen that they might very likely be plaintiffs themselves against The Eagle, and as a sample of the power of the paper he asserted that the very air of the courtroom had been charged with an atmosphere indicating that "Pastor" Russell was a crook.

### Lawyer Explains Libel Law in United States.

Ex-Judge Isaac R. Oeland, the counsel for the defense, was the first to sum up the evidence for the jury. He congratulated the members of the jury on their attention to the evidence, and then outlined the law of libel. In England, he said, the truth is no justification, but in the United States he added the interests of the individual have been sacrificed to the public good, and a newspaper may publish facts about any individual.

"This plaintiff has held himself out to be a teacher of other people, a public leader, and a public press has the right to criticize him or his doctrines."

Mr. Oeland then took up the cartoon complained of and said that it was the public press that brought about the investigation of the Union Bank, and claimed that The Eagle ought to be commended for its fearless exposure of the crooked bank operator.

The cartoon, Mr. Oeland said, did not mean that "Pastor" Russell was of the same stamp as the Union Bank directors, but he was a good salesman of wheat, and that the bankers wanted his bank account of \$1,000 a day.

"But he was too shrewd to entrust a cent to the Union Bank that would have put a crimp in the finances of the Bethel household."

Mr. Oeland then took up the claim that "Pastor" Russell's character had been damaged by the cartoon.

"What the character of the plaintiff is you can infer from the fact that he did not take the witness stand and let you look in his eyes as he told of his past life."

"He did not give you and me the chance to question him as to how he became a preacher of religious doctrines; why he left Pittsburgh; why he came here; and what he intends to do when he leaves here."

### Testimony of Other Witnesses Taken Up.

The testimony of the Rev. Mr. Johnson was then taken up. The counsel said that it was significant that the witness refused to discuss the private character of "Pastor" Russell, though he did swear that the "Pastor" had a fine reputation as a preacher of the Gospel.

The other followers of the "Pastor" who testified for the plaintiff were then given the attention. Mr. Oeland ridiculed the theory of the "return of the ancient worthies" to rule the world, and the belief in the 1914 catastrophe. The lawyer read a passage from the Bible relating to the large families "raised" by the ancient worthies, King David and King Solomon, adding that if those two "ancient worthies" should return they wouldn't get his vote for "rulers of the world," and that there may be a cartoon, called "Big Family Puzzle" in the newspapers about them.

The growing and sale of miracle wheat was then taken up for the benefit of the jury. The counsel said that with great trouble he had shown that the wheat had been grown on land owned by a company that "Pastor" Russell controlled, and that it was offered for sale to his followers at \$60 a bushel, when the same article was sold elsewhere for \$5 a bushel.

"The followers had been made to believe that everything 'Pastor' Russell wrote was gospel truth, and they rose to the aid for a minute, but as soon as the articles were printed the sale was stopped short."

Mr. Oeland then read letters from "Brother" Bohner, showing that he thought the wheat might survive "the time of trouble," and thus sustain the effect after the expected catastrophe of 1914 has blown over.

Mr. Oeland read the advertisements in the "Watch Tower" which he declared were misleading. He said that the sale of the wheat was put on the shoulders of J. Adam Bohner in order to avoid conflict with the United States postal authorities.

"That there is any doubt that 'Pastor' Russell controls the corporations through which he conducts his business, was denied by the counsel for the defense."

Mr. Oeland closed with an adjuration to the jury to vote for the truth and support The Eagle, which, he said, had always protected the public in Brooklyn against impostors.

### "Pastor" Russell Comes to Hear His Lawyer's "Summing Up."

### As Mr. Oeland closed, "Pastor" Russell, accompanied by his "alter ego," "Brother" Branneciser, entered the courtroom to hear his counsel, Mr. Sparks, sum up the evidence in his favor. He had not heard

a word of the address by ex-Judge Oeland.

Mr. Sparks said that although he had enjoyed the summing up of his adversary, declaring his address a masterly one, he contended that the opposing lawyer had used "language to conceal his thoughts."

"The Eagle is a peculiar paper," went on Mr. Sparks. "It circulates in a peculiar community. There are more men in Brooklyn that have had their reputation injured by The Eagle than by any other paper. If a man attains any prominence in public life and an article appears against him in The Eagle he is irreparably damaged, because The Eagle is the strongest paper in the city."

"Judge Oeland knew very well that the cartoon was libelous, but he did not refer to that; he advocated his thoughts about the facts. He did not have any facts in his defense to refer to in his summing up."

Mr. Sparks then reviewed the evidence relating to miracle wheat. He denied that "Pastor" Russell had ever thought of selling miracle wheat when he put his first notice in the Watch Tower, in 1908, but that he just accepted the donations from Brothers Bohner and Fleming.

### Eagle Editorial Discussed By Attorney Sparks.

The lawyer for the plaintiff then began to discuss the editorial called "Wise as a Serpent." He declared that the correspondent referred to was a mythical figure. The question about a yacht, he asserted, was a base insinuation that could not be justified.

"It was wicked to refer to this plaintiff as a 'serpent,'" said Mr. Sparks. The Biblical reference, often quoted by "Pastor" Russell in his journal, was not mentioned.

The next item discussed was the "Easy Money Puzzle" cartoon, which, the lawyer declared, contained a characterization of "Pastor" Russell.

"Instead of picturing his well-kept beard," said Mr. Sparks, "they have pictured it as scraggly and unkempt. He is pictured as peddling wheat, and the official in the door to the Union Bank is inviting him to come and join in schemes of high finance."

That "Pastor" Russell is making a profit out of the Watch Tower Society was strongly denied by his lawyer.

"Twenty-five years ago 'Pastor' Russell turned over to the Watch Tower Society a fortune of \$250,000, and now they blame him for retaining control of the society. 'Where has this money gone to? It is all spent. Not a cent left. If he had kept his money in the bank, it would now amount to about \$750,000.'"



# "PASTOR" MUST PAY TAXES

## Tax Board Refuses Exemption of Russellites Columbia Heights Property.

No exemption from taxes will be granted to "Pastor" Charles T. Russell, as far as the property of his society on Columbia Heights is concerned. The Board of Tax Commissioners yesterday decided officially that the assessed valuation of \$100,000 on this property will stand, and taxes for that amount must be paid to the city. The Brooklyn Tabernacle on Hicks street, assessed at \$20,000, has been exempted on the plea that it is used exclusively for religious purposes.

The "pastor" sought to have the Columbia Heights houses, one of which runs through to Furman street, exempted from all taxation for the same reason, but this has been denied. The neighbors of the "pastor" petitioned the Board of Tax Commissioners not to exempt the two buildings, as they were used for dwelling and business purposes.

It was brought out before the board that all the advertising for the Russell sermons and the expenses of extensive tours to all parts of the world were paid out of the income to the Watch Tower Bible and Tract Society, which is under the complete control of "Pastor" Russell.



# ASKS WHO PAYS BILLS OF BETHEL INMATES

Philadelphia Inquiry Gets Little  
Light from "Pastor" Rus-  
sell's Associates.

HOLLISTER EVASIVE ON POINT,

Shows Cloudiness When Quizzed by  
Lawyers of Ruth I. Galbraith  
in Proceedings

That there is considerable cloudiness in the minds of those associated with "Pastor" Russell in the International Bible Students Association as to who actually pays the bills of the 200 "guests" at the Bethel, 122 Columbia Heights, has been brought out by attorneys in the case brought to compel the guardians of Ruth I. Galbraith of Atlantic City to pay her income to her while she is in Brooklyn living away from her home. The case is being heard before a master appointed by the Orphan Court in Philadelphia.

Neither William J. Hollister, who for eleven years had been a sort of advance press agent for the "pastor" nor his wife, who is a visiting woman for the Bethel, could throw any light upon the mystery, and the answers given on cross-examination by the former were extremely evasive and cloudy. After saying that none of the people in the Bethel worked for a salary, he stated that some of the "guests" paid for their own board and lodging.

The case which is being tried is that brought by Ruth I. Galbraith, a minor, 17 years of age, who left Atlantic City in September and has been living at the Bethel since then. She is suing to have an income of \$45 a month paid to her here instead of to her mother, Mrs. Elizabeth D. Galbraith, and the testimony in the case has brought out many interesting facts about the organization of the International Bible Students Association, which is oper-

ated with "Pastor" Russell as its president. Ruth said she was a "guest" of the "Pastor" at the Bethel, but didn't know who paid the bills.

Under cross-examination, Mr. Hollister was asked by Eugene Raymond, attorney for Mrs. Galbraith:

"Can you tell who pays for the board and lodging of all these Bible students, including these young women?"

"The question is too general," was the reply.

"Who pays the money for little Ruth's board and lodging since she has been in Brooklyn?" was another question.

Mr. Hollister hesitated in replying to this question so long that the attorney asked the stenographer to note in the record of the case that the "witness hesitates." After appealing to the master, the witness answered:

"The house where she has been entertained as a guest of the Bible Students Association is leased by the International Bible Students Association."

Following these answers, Mr. Raymond pursued a different course and attempted to find out from the witness about the incorporation and foundation of the association, without much success. Hollister said that the association was chartered in London, England, and that as far as he knew it had no corporate existence in the United States.

"You have told us that 'Pastor' Russell is president. Who is vice president?" asked Mr. Raymond.

"I do not know."

"Don't you know who any of the officers are?"

"One officer is General Secretary Brennizer."

"Where does the income arise for the association to pay its expenses?"

"The expenses are paid by voluntary donations to their fund."

"Did you ever hear of Clara B. Johnson of Scranton, Pa.?"

"No, I don't remember ever hearing of her."

"Mrs. Clara B. Johnson, who gave 'Pastor' Russell \$1,300 in cash?"

"I have stated that I know nothing of such a woman."

The attorney for Mrs. Galbraith then sought to have the witness tell him about the organization of the Watch Tower Bible and Tract Society, another of "Pastor" Russell's activities, but Hollister said he did not know the form of the organization and did not know whether or not it was a stock company and whether or not "Pastor" Russell owned 50 per cent. of all the stock in it.

He was then asked as to the officers of this association, and said that Mr. Weber, formerly vice president, was dead; that he had never met E. C. Hennings, and never seen either Rose Ball Hennings or O. A. Koetetz, who, he said, he thought was the German representative of the Bible Society.



# "MIRACLE WHEAT" AGAIN

Being Exploited in an "Ad" Dis-  
guised as News.

*Char. T.*  
"Pastor" Russell is exploiting "Miracle Wheat" again. He is not selling it at \$20 a bushel, but is publishing pictures and long statements in certain newspapers telling of the wonders of the wheat and coupling it with references to the millennium.

These statements and pictures are being printed as advertisements in most of the newspapers. One newspaper, however, has been induced to print it in the guise of news, although this is in violation of a federal statute. So the readers of this newspaper have been misled into the belief that its editors really regarded the statements of "Miracle Wheat" as news, whereas the "Pastor" paid a good stiff advertising rate in order to get the article printed.

Inquiry at "Pastor" Russell's headquarters for the purpose of learning further facts about "Miracle Wheat" brought the statement that those authorized to speak for the "Pastor" were busily engaged "in a conference."



**RUTH NOT PRODUCED**

## **AT COURT HEARING**

**But Lawyer Says Girl Inmate of  
"Bethel" Will Appear Next  
Wednesday.**

**DOUBTFUL IF SHE WILL GO.**

**Promise of Sensation if "Pastor" Rus-  
sell's Follower and Her Self-Con-  
stituted Guardians Appear.**

(Special to The Eagle.)

Philadelphia, February 25—Ruth Galbraith, the 17-year-old follower of "Pastor" Russell of Brooklyn, who has been living in one of the branches of the "Bethel" the "pastor" conducts, did not appear today in the Municipal Court here, as had been expected in answer to the habeas corpus proceedings instituted on behalf of her mother, Mrs. Elizabeth Galbraith, who alleges that her daughter was spirited away last September from Atlantic City and is being improperly detained in the Brooklyn "Bethel."

An agreement has been reached between Eugene Raymond, the lawyer who represents Mrs. Galbraith in the proceedings, and Francis J. Shields, attorney for the Land Title and Trust Company, guardians of the girl's estate, by which it is assured that the youthful follower of the Brooklyn "Pastor" will be produced in court here next Wednesday afternoon, when Municipal Court Judge Charles L. Brown will determine whether the girl should remain under the indirect control of "Pastor" Russell or should be returned to the guardianship of her mother.

Mr. Shields today assured Judge Brown that Miss Galbraith would be present in court here next Wednesday afternoon, but after the court proceedings had terminated he admitted that he did not know whether or not the girl would be present. The lawyer is merely acting on behalf of the trust company which has Miss Galbraith's small fortune in charge and is only representing the girl and Mr. and Mrs. William J. Hollister, the latter Miss Galbraith's half-sister, because of their application that Ruth's income of about \$750 a year should be paid to her at the Brooklyn "Bethel."

Hollister is known as one of the "Pastor's" publicity representatives.

Mr. Shields said that he knew of no others matters involved in the present court action, save that concerned in the actual judicial ruling on the person or persons to whom Ruth's income should be paid.

Sensational developments are promised next week by Mr. Raymond, as opposing counsel, should Ruth and her present self-constituted guardians appear here. Mr. Raymond said he made this prediction as the outcome of an exhaustive study of "Pastor" Russell's varied activities during a period of years. Counsel for Mrs. Galbraith phrased it that he did not believe Ruth's guardians would dare to present themselves in the Pennsylvania jurisdiction.



# EAGLE UPHELD IN LIBEL SUIT VICTORY

Appellate Division Sustains  
Newspaper in "Pastor" Rus-  
sell's Action.

WIT OVER "MIRACLE WHEAT."

The Eagle Pleaded Truth and Justifi-  
cation for Cartoon Aimed at  
"Pastor" Russell.

The Eagle's victory in the libel suit brought by "Pastor" Charles T. Russell as a result of the exposure of the sale at \$1 a pound of "Miracle Wheat," was sustained today by the Appellate Division in a unanimous decision.

The "Pastor" endeavored to collect \$100,000 from The Eagle because it published a cartoon in which the broken down Union Bank was depicted as the "Onion Bank" and "Pastor" Russell was represented as being invited to waste no more time selling Miracle Wheat at \$1 a pound but to come and share in the dealings that went on before the bank closed.

The trial of the suit lasted for several days. Supreme Court Justice Charles H. Kelby presided. The jury, after being out forty-five minutes, brought in a verdict in favor of The Eagle.

The defense was truth and justification. The Eagle contended that Miracle Wheat was no better than ordinary wheat and that the claims made in its behalf were spurious and the demand of \$1 for a pound exorbitant. Certified copies of records from the Department of Agriculture were offered in evidence to show that government experts had made the tests which determined that the wheat sold by "Pastor" Russell was no better or more productive than any other kind, which could be bought at a fraction of the price.

"Pastor" Russell appealed from the verdict of the jury and the order of Justice Kelby sustained it and it was this appeal which the Appellate Division decided today in favor of The Eagle.

The main theory of "Pastor" Russell's appeal was that the copy reports of the Government experts who investigated the qualities of "miracle" wheat should not have been admitted into evidence, the claim being made that the original records themselves would be the best evidence. Then there was an objection to the admissibility of any testimony based on the papers produced in court, but the Appellate Division today decided that they were admissible.

Justices Jenks, Thomas, Carr, Stapleton and Putnam participated in the "per curiam" decision handed down today.

It says, in part: "The action is for damages for libel. The defendant is the publisher of a daily newspaper. The plaintiff professes to be an interpreter of the Bible and is an unordained preacher. The libel alleged is published in a cartoon. In the cartoon is shown a building on which is printed 'Onion Bank.' The figure of a man appears at the door. He is represented as saying, 'You are wasting time. Come on in here.' In the foreground is an emoji of the plaintiff ('Pastor' Russell), portrayed as carrying a small package. There is this subscription: 'If Pastor Russell can get a dollar a pound for miracle wheat, what could he have got for miracle stocks and bonds as a director in the old Union Bank?'"

The decision then goes on to relate the newspaper exposures of corruption in the Union Bank, and the Court points out that The Eagle took a prominent part in that "violent, denunciatory newspaper campaign." From this the plaintiff inferred that The Eagle intended to charge him with being dishonest in his Miracle Wheat deal. The Appellate Division holds that the defense of The Eagle, truth and justification, was squarely put before the jury and was determined by the twelve men who heard the evidence, as being sufficient. Justice Kelby committed no errors in charging the decision says, and it discusses at some length the admissibility of the reports of the Government experts, which the decision holds were properly admitted into evidence for consideration by the jury.

The Court orders "Pastor" Russell to pay the costs of the court action.

May 7, 1915



# EAGLE'S VICTORY OVER

## "PASTOR," COMPLETE

Here Is Full Text of Appellate  
Division Opinion Uphold-  
ing Trial Court.

### CONGRATULATIONS POUR IN.

Final Ruling That Jury Found The  
Eagle Justified in Exposing  
"Pastor's" Methods.

The Eagle published today the full text of the opinion of the Appellate Division of the Supreme Court, affirming the verdict of the jury which absolved The Brooklyn Eagle from the charge of having libeled "Pastor" Russell. The Eagle already has received numerous letters from nearby States congratulating it upon this final success in its endeavor to tell the truth about "Russellism" and asking for copies of the court records.

Since the "Pastor" first brought suit against The Eagle, three years ago, thousands of letters have come into this office from every part of the world regarding the "Pastor's" teaching. The numerous corporations spreading the Russell propaganda have agents in every State and in every country. Backed as they are by a strong publicity campaign in which "Pastor" Russell and his corporations are spending more than \$1,000 weekly in a single city, the "Pastor's" proselyting efforts have extended to almost every hamlet in the United States. There must be a constant influx of fresh funds from new "believers" and from those who have been persuaded to make their wills in favor of the "Pastor" and his corporations to keep the treasury full.

Since The Eagle's exposure of the "Pastor's" ~~Miracle Wheat Venture~~, the different corporations which the "Pastor" has organized to hold stocks, real estate and other property, have organized their publicity campaign on a ~~gigantic scale~~. The total sums now being spent to get followers for "Russellism" equal those devoted to publicity by some of the best known commercial corporations. The magnitude of the advertising campaign has raised the question, "Where does the money come from to pay for it all?" The "Pastor's" publicity bureau employs a large staff of expert advertising men who study the publicity value of all publications. Not content with appealing through the advertising columns of the newspapers, the "Pastor" recently tried to organize his advertising campaign in the columns of magazines of national circulation. The Saturday Evening Post recently announced that it would accept no "Pastor" Russell copy.

May 10, 1915



## THE VINDICATION OF A CARTOON.

It is wholly proper that a newspaper printing a cartoon holding any citizen up to contempt or ridicule should be held to the responsibility of proving that the contempt or ridicule was justified, and that there was a public purpose in the publication. The Eagle assumed this responsibility in defending the suit brought against it by "Pastor" Russell. The jury held that the contempt and ridicule were justified. The judge had ruled that the cartoon stirred both feelings. Now the Appellate Division throws out of court the appeal of the "Pastor" on technical points, and the cartoon is finally vindicated.

The picture of Russell, as a huckster, selling his "miracle wheat" at \$1 a pound, backed by the "Onion Bank" with a figure in the entrance calling out: "You're wasting time; come in here!" the whole headed "Easy Money Puzzle" was libelous, as the trial judge said. No damage could be collected because it was truthful in essence and public in purpose. That was for the jury to determine.

Of course, no honorable newspaper seeks merely to keep within the libel law. Injustice to any individual or interest, hitting below the belt, maliciousness, the spirit of persecution, whether punishable by law or not, are punishable and are punished by public sentiment and public favor is the breath of life to a newspaper. Principle and interest combine to hold a newspaper like The Eagle to the lines of fairness and justice which were not overstepped in this matter of analyzing and exhibiting the methods of an exploiter of religious emotionalism.

# CANADA DEPORTS

## "PASTOR" RUSSELL

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Immigration Authorities Refuse  
Him Admittance to  
Dominion.

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SPEAKING "HURT RECRUITING."

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"Pastor" Taken Off Train at Gretna  
and Sent Back Across  
Border.

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(Special to The Eagle.)

Winnipeg, Man., July 8—"Pastor" Charles T. Russell, of Brooklyn, was yesterday afternoon taken from a train at Gretna, Man., at the request of the immigration authorities, and sent back across the border to St. Paul, Minn. The move was made on an order which came from Ottawa. The Brooklyn "Pastor," who has been noted mainly for his promotion of "Miracle Wheat," has been making speeches in Eastern Canada, which the authorities believed were harmful to recruiting.

This is the second time that Canada has viewed the "Pastor" with disfavor. In 1913 he brought suit for defamatory libel against the Rev. J. J. Ross. The "Pastor" won the opening skirmish, for the defendant was held for trial in a higher court. He was permitted to go on his own recognizance pending the next hearing.

When the case came before the Grand Jury on April 4, 1913, that body returned with a finding of "no bill," and the case was dropped.

# OFFERS CANCER "CURE"

"Pastor" Russell Publication  
Which Boosted Miracle Wheat  
Offers Recipe.

(Special to The Eagle.)

Patchogue, L. I., August 9—The Bible Students Monthly, in which "Pastor" Russell is interested, copies of which have been scattered about this village, contains an announcement of the discovery of a cancer "cure." In the course of an article dealing with consumption and other diseases, the following statement appears:

"Another dreadful disease, often considered incurable and therefore like sin, is cancer.

"In the interest of many who are suffering from cancer, let us here mention that quite recently we came into possession of a cancer cure. We are informed that the cure was sold on one occasion to a physician for \$1,000, after he had seen the good results. We are informed that he has erected a sanatorium for the treatment of cancer and is meeting with success."

The notice adds that the recipe for the "cure" can be obtained from the Bible Students Monthly. "We would publish the recipe," the notice declares, "but experience teaches us that more will likely be benefited by it if obliged to write for it."



# PASTOR C. T. RUSSELL DIES; BURIAL HERE

## Religious Leader Expires on Train in Texas—Work to Continue.

### ACTIVITIES BROUGHT WEALTH.

#### Left Stone Work to Become Preacher.

Headquarters in

Brooklyn.

Followers of "Pastor" Russell at his Brooklyn headquarters, 124 Columbia Heights, learned today that reports of their leader's death yesterday afternoon on a railroad train in Texas were true. First reports of the "pastor's" death had been received with incredulity at the Brooklyn "Community House" owing to the absence of direct word from "Pastor" Russell's secretary, who was with him on the journey being made from Los Angeles to New York.

A telegram early today, however, left no room for doubting the "pastor's" sudden end. It came from Menta Spurgeon, the secretary, who is also known as a "pastor," and said that the Watch Tower editor had died of heart failure while the train of which he was a passenger was stopping at Pampa, Tex. He had complained of feeling ill after leaving Los Angeles, according to the information received here, and gradually grew worse.

The funeral of "Pastor" Russell will probably be held in Brooklyn. The body, however, has been ordered shipped to Brooklyn and is now on its way here. A. J. Ritchie, vice-president of the Watch Tower society, expects that the time and place of the funeral will be decided on tomorrow.

Mr. Ritchie also announced that the death of "Pastor" Russell would not affect the work of the society. It would be continued as usual, he said. Whether or not a new leader would be chosen or if the "Pastor" had selected someone to succeed him was something that Mr. Ritchie said he was not prepared to discuss.

#### Styled Himself "Pastor," But Was Never Ordained.

Although he styled himself a "pastor" and was so addressed by thousands of followers all over the world, he had never been ordained and had no ministerial standing in any other religious sect than his own.

Charles Taze Russell was born February 16, 1852, the son of Joseph L. and Anna Eliza Russell. Of his early life in Pittsburg, his birthplace, little is known, but he was heard of at about the time he was 25 as manager of several men's furnishing stores in Allegheny, Pa., now a part of Pittsburg.

He left this business in 1878 and established the Watch Tower, a religious paper, from which sprang all his other activities in religion. The essential point of the doctrine he preached through the Watch Tower was that there was no hell other than that suffered on earth. A year after this publication had been established Russell married Maria Frances Ackley in Pittsburg. She had become interested in him through his teachings, and she helped him in running the Watch Tower.

Two years later, in 1881, came the "Watch Tower Bible and Tract Society", the agency through which in later years "Pastor" Russell's sermons were published (as advertisements) in newspapers throughout the world. This society progressed amazingly under the joint administration of husband and wife, but in 1897 Mrs. Russell left her husband. Six years later, in 1903, she sued formally for a separation. The decree was secured in 1906 following sensational testimony and "Pastor" Russell was scored by the courts.

There was much litigation then that was quite undesirable from the "Pastor's" point of view regarding alimony for his wife, but it was settled in 1908 by the payment of \$6,036 to Mrs. Russell. The litigation revealed that "Pastor" Russell's activities in the religious field were carried on through several subsidiary societies and that all of the wealth which flowed into him through these societies was under the control of a holding company in which the "Pastor" held \$990 of the \$1,000 capital and two of his followers the other \$10.

The kind of publicity which the "Pastor" had received in the separation and alimony actions caused him to seek a new field in 1909. He came to Brooklyn and opened the old Plymouth Bethel at 13 to 17 Hicks street as the "Brooklyn Tabernacle." The ground floor of this building was used as a headquarters for the distribution of tracts and Bibles by the Watch Tower Society and the auditorium above for preaching. There was also a training school for the followers who were found worthy to spread the "Pastor's" doctrines, and who were known as "colporteurs."

#### Money Flowed Into Enterprise From Every Quarter of Globe.

Money flowed into this Hicks street headquarters from nearly every country on the globe, and the "Pastor's" personal headquarters overflowed from 124 Columbia Heights into the build-



# WATCH TOWER WILL ELECT A NEW HEAD

**Stockholders to Choose a Successor to the Late "Pastor" Russell Here.**

**ALL CONTRIBUTORS CAN VOTE.**

**Funeral Services Will Be Held at Russell Temple in Manhattan, Sunday Evening.**

Funeral services for "Pastor" Russell, the late head of the Watch Tower Bible and Tract Society, who died suddenly in Texas on Tuesday, will be held Sunday evening at 8 o'clock in the Russell Temple, 28 West Sixty-third street, Manhattan.

"Pastor" Russell was to have spoken in the Temple Sunday evening at this hour. The services, according to present plans, will take on largely the character of a memorial. It is expected that a synopsis of the sermon he was advertised to deliver will be read. A presiding officer will not be selected until the arrival of Menta Sturgeon, the pastor's secretary, who was with him when he died. Following the service, the body will be taken to Pittsburg, birthplace of the Watch Tower leader, and will be buried there on Monday.

A new president of the Watch Tower Bible and Tract Society, the Central Russell Organization, will be elected some time after the funeral. It was explained today at the Bethel headquarters, 124 Columbia Heights, that all contributors to the stock were stockholders in the Watch Tower Society, and would have a vote in proportion to the amount of their contribution.

"The work will go on even with more vigor than before," it was said this morning on behalf of A. M. Ritchie, vice president of the society. "Some people have had the idea that things would go to smash with 'Pastor' Russell's death. They have not appreciated how great the work had become. It had gotten beyond the 'Pastor.' He was the prominent figure in the organization and was kept before the public as such, but a large part of the work was carried on by others closely associated with him."

Leaders of the Watch Tower Society said that they had no word about any will left by the "Pastor." If there was one, they said, it would be made public after the funeral. They explained that the Watch Tower Bible and Tract Society controlled virtually all of the revenue which had been built up by "Pastor" Russell's work.



# WATCH TOWER GETS "ESTATE" OF "PASTOR"

Mr. Russell's Possessions Said  
to Be 30,000 Shares, "Owned  
by Corporation."

It was learned from a reliable source today that the will of the late "Pastor" Charles T. Russell, who died on October 31, will bequeath all of his property to the Watch Tower Bible and Tract Society, to be used by the society to promote the Watch Tower and the other Russell publications. It was stated, however, by persons prominently connected with "Russellism" that the "pastor's" estate consisted of about 30,000 shares in the Watch Tower corporation, which are practically valueless except as a voting privilege in the corporation.

It was also stated that "Pastor" Russell gave all of his personal fortune and all contributions he collected to the corporation in return for these "voting" shares which his will has bequeathed to the corporation.

The will has not yet been filed, owing to the request of the "pastor" that the document first be published in the December issue of the Watch Tower.

Furthermore, the will is said to provide for the appointment of an editorial staff to conduct the Watch Tower, consisting of W. E. Van Amburg, H. Clay Rockwell, W. E. Page and E. W. Brennensen. They are to be notified by letter, and if not willing to serve, such members of the staff who do accept the position are to fill the vacancies.

"Pastor" Russell, according to The Eagle's informant, worked the same as the other lecturers associated with him, making account of his personal expenses to the People's Pulpit Association, a New York corporation from which the funds were supplied for his lecture tours. In other words, he is said to have gained no personal remuneration from his activities other than his livelihood.

Just how the voting shares would be used is not known, and the point as to whether the board of directors of the Watch Tower Bible and Tract Society will be able to vote with them in selecting a successor to "Pastor" Russell, is also a question. A. T. Ritchie, vice president, is said to be in line for election at the annual meeting to be held in Pittsburg in January.

The only relative the late "pastor" is said to have is a sister, a Mrs. Ford, who lives somewhere in Florida.